

# AMERICA

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## CONTENTS

	PAGES
CHRONICLE .....	361-364
EDITORIALS	
The Union in South Carolina—The Deadly Cigarette—Mr. Wickersham's Letter—Consoli- dating the Rural Schools—The New Farm Board—The Menace of Divorce .....	365-367
TOPICS OF INTEREST	
The African Church: Past and Present—All Upon a Summer's Morning—John Gerson: 1429-1929—Hints for the New Toleration.....	368-375
EDUCATION	
Presuppositions of Character Testing .....	375-376
SOCIOLOGY	
The Federal Government and the States .....	377-378
WITH SCRIP AND STAFF .....	378-379
POETRY	
To Have and to Hold—Sundown .....	369; 378
DRAMATICS	
Midsummer Drama .....	380-381
REVIEWS .....	381-383
COMMUNICATIONS .....	384

## Chronicle

**Home News.**—George W. Wickersham, Chairman of President Hoover's commission for the study of crime, and law enforcement, sent a letter on Prohibition to Governor Roosevelt, which the latter read at the annual Conference of Governors at Groton, Conn. In this letter, Mr. Wickersham proposed a division of labor between the Government and the States, according to which Federal officials would control the wholesale trade while the State officials would stop the retail trade. If this were done, Mr. Wickersham contended, the "national and State laws might be modified so as to become reasonably enforceable." This last insinuation enraged the "drys," while many "wets" took exception to the other part of the letter.

The Federal Farm Board, created by Congress to aid agriculture, came into existence on July 15, when its first meeting was called and addressed by President Hoover.

In his speech the President reminded them that no relief was to be expected which would be accomplished by "a magic wand or an overnight action." He outlined the Board's work as strengthening the foundations and ini-

tiative already existing and building steadily upon them. After its first meeting, the Board was deluged with demands from all sides for part of the money which it has at its disposal, \$150,000,000 this year. It was expected, however, that the larger part of the immediate work for the Board would be that of investigation and an active effort to market this year's wheat crop, leaving other aspects of the problem for further action. The Board refused to loan money to cooperatives until the usual sources of credit have been exhausted.

The American Federation of Labor, through the United Textile Workers of America, announced a campaign to establish "the right of labor unions to conduct legitimate labor activities in all the Southern States without having to fear assassination and sudden death." The President of the Union also asked the Governor of South Carolina for protection and was contemptuously rebuffed. Governor Richards stated: "I wish to assure you that your communication will receive only such consideration as communications of its character deserve."

**Austria.**—The *Neuer Wiener Tagblatt* voiced the opinion of the leading authorities on economics and finance in Austria regarding the conclusions of the reparations experts in Paris. It was felt that in a general liquidation of war debts, Austria alone had been overlooked.

While it was admitted that Austria did not have to carry the burden of reparations payments, yet it was the general conviction that she had paid reparations in large measure by the loss of the most productive areas of the country, valuable mines and important railroad centers. On the other hand the pensionists of the old army had to be retained and thousands of unemployed had to be provided for during periods of industrial and financial depression. Meanwhile Austria was growing poorer and poorer, until today with the reform of tenant laws as an added burden thousands are homeless and the number of street beggars is increasing. However, Austria continued to attract visitors to the "Festive Week" which served as a medium for the exhibition of various crafts and cleverly recalled the glory of "Old Vienna" by means of artistic floats and historic pageants. At a meeting of the Catholics of the Diocese of Vienna, Dr. Funder, editor of the *Reichs-post*, was elected president. About fifty thousand young men and women from all parts of Europe assembled in Vienna for an international meeting of Socialist youth. Paul Loebe, President of the German Reichstag, was among the guests of honor.

**China.**—Sino-Russian relations took a new turn which resulted in the severance of diplomatic relations when on July 11, Chinese authorities having suddenly removed all Russian executives of the Chinese Eastern Railway deported them along with a large group of others connected with the Moscow Government to the number of 146. The move, which followed a conference between Chang Hsueh-liang, Governor of Manchuria, President Kiang Kai-shek, and Foreign Minister C. T. Wang, was, in part, the aftermath of the raid of May 27 on the Soviet Consulate at Harbin when thirty-nine Communists were arrested and numerous papers seized.

It will be recalled that agreements entered into between the two Governments in May and October, 1924, provided for the joint administration of the railway which cuts directly across central Manchuria and affords the chief medium of communication between European and Asiatic Russia and the Russian port of Vladivostok. This has been a contributing cause of Far Eastern international friction since its inception. Built originally by a Russian stock company as a sector of the Trans-Siberian railway system, its construction involved the obtaining of much land by the company in the vicinity and its settlement by Russian immigrants until the zone practically became a Russian settlement in Chinese territory. Although compelled to transfer her holdings in Southern Manchuria to Japan after the Russo-Japanese war in 1904, Moscow continued to control the trunk line of the railway in Northern Manchuria until the World War. For a time thereafter, 1919-1922, the road was under interallied supervision. Following the recognition by Peking of the Soviet Government, the 1924 agreement came into effect providing for the joint administration of the railway by a Board of Directors equally representing both Governments, and allowing for the future purchase by China of the railway and all its properties.

Immediately following the July 11 coup, Lu Yung-huang, President of the Chinese Eastern directorate, issued a statement alleging that violations of the Mukden agreement of October 8, 1924, had been so numerous "that the Russian actions cannot be construed otherwise than a manifestation of deliberate intention to repudiate the compact." The statement continued:

Only China's conciliatory attitude has saved the situation hitherto. China repeatedly called the attention of Russia to the latter's violations of the 1924 agreement, but without avail owing to Russian insincerity, hence the Mukden agreement is void because of Russian non-observance.

Moreover Soviet Communist propaganda through all agencies connected with the railway is proved by documentary evidence seized in the recent raid of the Soviet consulate general in Harbin. Consequently I am constrained to take the present drastic measures to safeguard China's interests in the Chinese Eastern Railway.

If Russia resorts to retaliatory measures, China is prepared to deal effectively with them.

Dr. Wang, the Foreign Minister, further elucidated the Government's position:

We are not inimical to Soviet Russia. Positively, we are not unfriendly to Russia. We are thoroughly determined not to toler-

ate Soviet propaganda in whatever form it may appear. After the raid on the Harbin consulate by the Manchurian authorities we deemed it necessary to take steps to prevent further spread of propaganda.

He also added that the raid had convinced the Government that the Russians were violating their agreement.

On July 13, consequent on the deportation of her nationals Russia addressed to the Manchurian and Chinese Nationalist Governments an ultimatum demanding an explanation of the Chinese coup and allowing three days to assent to a conference for regulating the conflict over the Railway in lieu of which it stated that it would be compelled to resort "to other means of defense of the legal rights of the Soviet Union."

The Soviet Government [it concluded] proposes: First, calling of an immediate conference for regulating all questions anent the Chinese Eastern Railway; second, Chinese authorities to cease all illegal acts anent the Chinese Eastern Railway. All arrested Soviet citizens to be liberated immediately and Chinese authorities to cease prosecution of Soviet citizens and Soviet institutions. The Government suggests the Mukden and National Governments of the Chinese Republics weigh the serious consequences following from the rejection of these proposals.

This communication was met by a letter from the Chinese Government justifying its conduct and noting that a plenipotentiary was being sent from the capital to "discuss all pending matters between the Governments." It made the two further demands that the Soviet should release all Chinese imprisoned in Russia, about 1,000, and that it should adequately protect Chinese nationals in Russia from aggression and repression. Not satisfied with this reply, it was given out at Moscow on July 17 that the Government was severing all diplomatic relations with the Nanking Government and that its officials must all leave the country.

Simultaneously with the announcement of the deportation by China of the railway officials came press dispatches that both Chinese and Russian troops were mobilizing on the border. Observers, however, felt that no armed conflict would ensue, for Soviet Russia wants peace and the only thing to be achieved would be the control of the railway. There could be no question of regaining Manchuria, since Japan would probably have something to say about that. It was understood that the crisis was a political rather than a military one, quite similar to that after the raid on the Russian consulate at Shanghai early in 1928. At that time ambassadorial representation was withdrawn. The present move enlarges that withdrawal by extending it also to the consulate members.

**Czechoslovakia.**—A recent British trade report on Czechoslovakian economic conditions was on the whole favorable; though the surplus of imports over exports for the first five months of 1929 was 523,000,000 crowns, as compared with a favorable balance of 530,000,000 for the corresponding part of 1928. Unemployment had increased from 39,426, in April, 1928, to 43,094 in April, 1929. Sugar competition from Cuba and Java was keenly felt; though hopes for the sugar situation, through im-

Russian  
Relations  
Severed

Eastern  
Railway  
Status

Chinese  
Attitude

Diplomatic  
Exchanges

Aftermath and  
Outlook

Economic  
Situation



proved management, were felt by the Czechoslovak Union of Sugar Producers. The textile, glass and some other industries were expected to suffer from the new American tariff. The currency situation remained steady.

**France.**—The debate on debt ratification, which began on July 11, was marked by a breaking of ranks in all the major parties. The Government met attacks from representatives of the Right, the Left, and the extreme Left, and emerged victorious in two test votes, which augured well for the ultimate success of its policy. Premier Poincaré opened the debate with a speech lasting through six sessions of the chamber, interrupted by the Bastille Day recess of three days. He reviewed the case exhaustively and anticipated most of the objections of his opponents. He pleaded for immediate ratification without reservations, or at least that the reservations be made in separate resolutions, declaring that he would resign rather than send to Washington a ratification act which would prove unacceptable because of the strings tied to it. The Young plan, he declared, afforded a virtual liaison of debts and reparations, and gave France sufficient safeguard. Retorting the argument of those who would postpone ratification till after the Young plan would be in operation, he argued that the best way to secure Germany's acceptance of its terms was for France to accept and meet her own obligations. He challenged his opponents to defeat the Cabinet on the debt question, and warned them that they would ruin France's credit in the attempt. Resolutions by Louis Dubois (Republican-Democratic Union) and Leon Blum (Socialist) to postpone ratification were offered on July 16 and 17, but were defeated, the former by a majority of 65, the latter by one of 116 votes. Fatigue and a slight fever obliged the Premier to absent himself from the sessions of July 17, but the defense of his policy was taken up by Foreign Minister Briand and Minister of Justice Barthou. Throughout the debate M. Poincaré was repeatedly reproached for his change of front, and his adverse criticism of the Mellon-Bérenger terms, uttered in 1926, found frequent repetition in his opponents' speeches.

**Germany.**—The Prussian Parliament ratified the treaty between the Holy See and the Prussian State with a vote of 242 to 172. The Communists voted solidly against the Concordat, but, despite considerable opposition from individual Socialists and Democrats, the decision of the Socialists, Centrists and Democrats to keep their three-party bloc intact, assured a safe majority. The Government indicated its willingness to enter into negotiations with the Evangelical churches for the conclusion of a similar agreement.—Vladimir Orloff and Peter Pavlonowsky, Russian emigrés on trial for fraud and forgery of documents alleging that United States Senator Borah had received subsidies from the Russian Government, were sentenced each to four months' imprisonment.—Dr. Joseph Wirth, Minister of Occupied Areas, in a formal letter to the Centrists stated that perpetual

control of the Rhineland would be a blow at Germany's rights, comparable to the invasion of the Ruhr, and would indicate retrogression in peaceful development.

**Great Britain.**—Unemployment, as the most serious domestic danger, was uppermost in recent Parliamentary debates. One proposal of J. H. Thomas, Lord Privy Seal, was that something in excess of £1,000,000 annually should be given to help the colonies and mandated territories to develop their natural resources, and thus to provide for increased trade relations which would induce a more favorable industrial situation in England. This proposal was endorsed by the Conservative Opposition. The road-building scheme, later introduced by Mr. Thomas, was attacked by the Liberals with such vehemence that it seemed as though the Liberal support, which is necessary for the Labor Government, would be withdrawn.—According to a statement made by J. R. Clynes, Home Secretary, in response to a question in Parliament, Leon Trotsky, the exiled Soviet former leader, would not be granted facilities to enter Great Britain. Replying to a question about the resumption of relations with the Soviet, the Foreign Minister, Arthur Henderson, stated that "the Government has sent through the Norwegian Government an invitation for a responsible representative of the Soviet Government to visit London to discuss the most expeditious procedure for reaching a settlement of outstanding questions." It was revealed that the Soviet Government had not approached the British Government through any channel.

**Ireland.**—The question of the disposition of the "land annuities" continued to be one of the irritating problems of national life. It was the chief issue in the Sligo-Leitrim bye-election of last month, when the Government succeeded in electing General Sean MacEoin. The annuities, taxes paid by Irish land-holders, were collected by the Irish Land Commission and by that body transmitted to the British Government. They amount to more than £3,000,000 yearly. They are the resultant of the various Land Acts passed by the British Government between 1879 and 1921, through which the Irish peasants were permitted to secure ownership of the land but with the obligation of repaying the landlords through annuities. The Land Stock, guaranteed by the British Government, was never merged with the British Consolidated Debt; hence, it was not affected by the financial agreement concluded at the time of the Boundary Settlement. The Government contended that the "annuities" constitute a debt of honor; that their repudiation would be "an act of national embezzlement." It, therefore, pressed the landholders for payment not only of the current obligations but also for arrears contracted during the war times. The payments irked the farmers and, moreover, induced serious hardships. Mr. De Valera and the Fianna Fail championed the cause of the farmers against the payment of the annuities. At first, it seemed, Fianna Fail held that the annuities should not be paid; later, as in the

Debate on  
Debt Terms

Unemployment;  
Soviet Relations

Land  
Annuities

Concordat  
Approved

Sligo-Leitrim election, it contended that the annuities should be paid into the Free State exchequer, rather than to the Land Commission which operates under the British Government. This latter contention did not appeal strongly to the farmer who wished to be entirely relieved of the payments on his land. Mr. De Valera secured the opinion of legal experts on the subject; their decision was that the annuities are legally payable to the Land Commission; the further disposition of the money so collected by the Land Commission is subject to the decision of the Free State Parliament. In 1923, the Free State Government decided that the money should be handed over to the British Government. Legally, therefore, the Free State Parliament would be empowered to make another disposition of the annual land payments. Ultimately, the matter must be the subject of negotiations between the British and the Free State Governments.

**Jugoslavia.**—Anton Pavelitch, leader of the Croatian Federal party, and Lieutenant Gustave Percec were sentenced to death by a special court on July 17. They were accused of making speeches against the Yugoslavian Government in the course of their dealings with the Macedonian revolutionists in Bulgaria. Dr. Samitch and some fourteen or fifteen other Croatian lawyers had been placed under arrest at Zagreb early in June. Further encounters on the Bulgarian frontier were reported; and protests were made to Bulgaria on July 16.

A dispatch of July 1 from Rome to the N. C. W. C. News Service stated that during the recent visit of the Archbishop of Zagreb, several of the Croatian Bishops, and the Papal Nuncio at Belgrade, it was learned that the Holy See was contemplating the reorganization of the dioceses of Serbia in conjunction with negotiations on the subject of a new Concordat. Many of the nine archdioceses, twenty-one dioceses and the two apostolic vicariates of Jugoslavia extend beyond its boundaries.

**Mexico.**—On July 12, the Ministry of Finance outlined its interpretation of the recent agreement between the State and the Church. The Government settlement contained ten points, beginning with the basic idea that the churches "destined for Catholic use are the property of the nation" and "are considered as belonging to the national exchequer." Their administration is subject to the Ministry of the Interior, the Ministry of Finance and designated local authorities. There follow various regulations for the upkeep and security of the buildings. Two important reservations are that the Government may at any time execute within the churches "works necessary or for adornment which it deems convenient," and withdraw from the exercise of religion and designate for other purposes churches which may be open, but only when the congregations do not comply with the regulations. Meanwhile, an amnesty was in force which applied to all those who took part in rebellion for religious aims, but not for any who were involved in crimes against the com-

mon law.—The economic situation continued to give grave concern. A survey of the silver industry showed that it, from being Mexico's chief revenue-producing source, is now among the least, with many mines closed down. United States commerce reports showed that Mexican exports had decreased severely, that the textile industry was in a critical condition, and that the drastic labor laws were partly responsible. In spite of this latter fact, the President announced his intention of increasing their severity.

**Vatican City.**—In a secret consistory on July 15, the first held this year, the Very Rev. Ildefonso Schuster, O.S.B., abbot of St. Paul Outside the Walls, was "elevated to the splendor of the Roman purple." Two days later the red hat was conferred in public consistory and on Sunday, July 21, His Eminence was consecrated by the Pope's own hand Archbishop of Milan in succession to Cardinal Tosi, who died last January. In selecting a Benedictine for the Sacred College, His Holiness said that he wished to replace the late Cardinal Gasquet, the English Benedictine, with another member of the same historic Order. The new Cardinal, though of German-Swiss parentage, was born in Italy when his father was serving under Pius IX as an officer in the Swiss Guard.

**Reparations Question.**—The terms of settlement for the reimbursement of Belgium for German marks left behind in the country for Belgian francs confiscated

during the War were announced on July 13. The accord was signed by Camille Gutt for Belgium and Dr. Erwin Ritter for Germany. Germany will repay Belgium in thirty-seven annuities, which follow the sequence of those of the Young plan and represent at their capital value a total of 320,000,000 marks (\$76,800,000), which is considerably below Belgium's minimum claim during the parley. The German payment is unconditional, but may be made in kind. A tentative agreement was also signed concerning restitution for German property in Belgium, which was under sequestration, said to amount to about 400,000,000 Belgian francs (\$11,120,000).

Next week, the great Phoenix Park celebration in Ireland for the centenary of Catholic Emancipation will be described by an Englishwoman, Enid Dinnis, and by an Irishman, Laurence Byrne.

"Believe It or Not, Mr. Ripley," will be a delightful summer experience by Leonard Feeney. Mr. Austin Clark has before this startled the evolutionist world by his cold application of logic to its theories. Next week, Francis P. LeBuffe will call attention to another step in Mr. Clark's revelations.

Robert A. Parsons will conclude his present series on the modern spirit in literature by delving into the criticism of Wyndham Lewis. His article will be called "Time Trotters."



# AMERICA

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### SATURDAY, JULY 27, 1929

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capital were blunders as bad as could be made. Labor soon realized that it was being exploited. If the workers could not make trouble enough to force a higher wage, the trouble they stirred up was sufficient to set in motion the law of diminishing returns. All over the world cheap labor means cheap methods, cheap goods, and cheap returns. Hence the wise owner knows that it pays to put his machines in one class and his workers in another, and to treat both well. Commerce and justice, if they do not embrace, approach each other.

We cannot applaud the motive, but we welcome the result. Were the motive pure, the desired result would come sooner and last longer. Still, if it is simply impossible for capital to regard the worker as anything but a high-grade mechanism for the coining of profits, we can accept that arrangement in the hope that by degrees it will lead to something better. At present, it is the machine, chiefly, that capital cares for. Later on that care may be shifted to the man. That will mean the beginning, at least, of social justice.

### The Union in South Carolina

WHAT the Governor of South Carolina recently said to a union organizer bears no resemblance at all to the words uttered by one of his predecessors to the Governor of North Carolina. On the contrary, they recall the guns at Sumter.

We think, however, that the charge is blank. The Governor is too astute an administrator not to know that the days of peonage in the textile industry are numbered. Intelligent men everywhere recognize that stable returns are conditioned upon a stable labor organization. This stability does not necessarily demand a group in connection with the American Federation of Labor; it does, however, imperatively demand an organization which can present the rights of the worker and use effective means to protect them. The Governor knows all this as well as Mr. William Green. When the smoke of battle clears away, he will admit it frankly.

Fifty years ago the exploitation of labor in the textile industry was confined to the North. By the time that labor had secured something like justice, the industry had shifted to the South. The looms and shuttles of Manchester, Lowell, and Fall River were transferred a thousand miles to the South, to be operated, in large part, by drifters from the hills and the abandoned farms. Wholly unorganized, and usually in want, these new "hands" were almost completely at the mercy of the owners. Not all the owners, it must be admitted, seized the unhallowed chance, but many did not hesitate. The result is the war in Tennessee and the Carolinas. The South is not the sole sinner in this respect but within the last three years it has been a notable and, it must be confessed, a spectacular transgressor.

It would be a pity were we forced to confess that we had learned nothing at all from the wars in the North. In our judgment, that confession need not be made. The most important manufacturers in the South openly admit that the attempt to keep labor in a condition of peonage, and to advertise the fact with the hope of attracting

### The Deadly Cigarette

FORTY years ago, the stage villain always smoked a cigarette. It was the badge of all his tribe, signifying that wickedness could not further go. Sunday schools and mothers warned their charges against it. Heavy-jowled elders whose recreation was a cigar as thick as a rope, jeered at it. But today the cigarette is as numerous as bootleggers in Virginia. Its manufacturers endow Fundamentalist colleges, and pay a high percentage of our income and corporation taxes. The cigarette is here, and those who prefer it to the pipe and the cigar, claim that it is here to stay.

Possibly, they know whereof they speak, but have they given due consideration to the recent attacks upon tobacco? King James and Mrs. Mary Baker Eddy are antagonists of an older date. The newer enemies are of more powerful build, and they appeal to science. The cigarette, they say, is a baby killer, since "sixty per cent of babies of cigarette-smoking mothers die before the age of two." Hence it follows that the tobacco trust, which is spending hundreds of millions annually upon advertising, has embarked upon "a lying murderous campaign."

This is strong language, and it attracted the notice of the editor of the *Journal of the American Medical Association*. Not satisfied with the somewhat meager data supplied by the Methodist Board of Temperance, Prohibition, and Morals, this gentleman proceeded to search the authorities. He found a number of investigations, conducted under test conditions, but in the reports of none could he find any authority for the Methodist slogan. None knew anything about "tobacco heart in new-born children." That interesting fact had entirely escaped their notice, although they were trained observers who, presumably, would have been intensely interested in the phenomenon. Nor did these studies report any instances of the injurious effects upon women which were so clear to the experts of the Methodist Board with the long name.

It would be interesting to know how many members of this Board are addicted to pie and coffee. Pie, as is well known, induces dyspepsia, and coffee breaks down the nerves; and between them, those deadly articles are probably responsible for many a beaten-up wife, and for countless broken homes. Was it not Huck Finn's Miss Watson who declaimed against the filthy vice of smoking? But as for dipping snuff—"that was all right, for she done it herself." There you have the heart of the fanaticism that beats in Prohibition.

#### Mr. Wickersham's Letter

POSSIBLY we are taking Mr. Wickersham's letter to Governor Roosevelt too seriously. The New York *Times* describes it as "a bomb," falling in the camp of the drys, and producing a devastation as sad as it is wide. To us, however, the letter is more like one of those little balloons which meteorologists release from time to time, to give them a rough idea of the direction of the winds. Mr. Wickersham, be it remembered, is the head of an investigating board. Naturally, he is interested in knowing what the people think about the great moral experiment which has been on the fire these last nine years. What shall we do about it?

Judging by the first reaction to the letter, as reported by the press, Mr. Wickersham has displeased almost as many wets as drys. Mr. Volstead is indignant, Mrs. Boole dubious, Messrs. Doran and Lowman are mildly enthusiastic. In this question, as in many others, it all depends upon whose ox is gored. The drys condemn any relaxation, and the wets protest any enforcement; and in both camps militant soldiers can find ground for their hopes and their fears. In the interval, the bootlegger thrives, and the friends of temperance despair.

The truest judgment, as it seems to us, is that Mr. Wickersham is really looking for information. The New York *World* criticizes him for reaching a conclusion and recommending solutions before he has finished the study of his problem. Surely, however, the *World* will agree that Mr. Wickersham need not study long or deeply, before finding ample ground for his conclusion that the present system cannot be enforced. For that, substantially, is Mr. Wickersham's belief. If this happens, he writes, and perhaps that, then "the national and State laws might be modified so as to become reasonably enforceable, and one great source of demoralizing and pecuniarily profitable crime removed." If he is sure of nothing else, at this stage of the investigation, he is at least certain that these alleged "laws" cannot be enforced "reasonably." In plain English, this means that the only way of enforcing Federal Prohibition compels the scrapping of practically every guarantee in the Federal and State Constitutions. Naturally, too, Mr. Wickersham realizes that when a Government undertakes to enforce an unenforceable set of sumptuary regulations, the inevitable result is "demoralizing and pecuniarily profitable crime." He need not call a thousand witnesses before he can reach that conclusion. It has been demonstrated by the bootleggers, the hi-jackers, the perjured

witnesses, and the corrupted State and Federal officials who, with the rise of Volsteadism, began to infest this country.

Our own criticism would involve an interpretation of the Constitution. "The Amendment," writes Mr. Wickersham, "confers upon the States concurrent jurisdiction for the enforcement of this measure." If by this statement Mr. Wickersham means that the Amendment vests the States with a right which they did not possess before 1920, we must wholly dissent. As Mr. Mark O. Shriver shows on another page of this Review, there is here no grant of power to the States. The several States, or the people of the several States, may grant or withhold powers from the Federal Government, and may agree not to use certain powers or to exercise certain rights. But, as is clear from the Ninth and Tenth Amendments, they cannot grant themselves rights or powers, since they are themselves the ultimate fount and repository of all political sovereignty.

This is not petty cavilling. Mr. Wickersham's Commission is undertaking to study a problem which, ostensibly at least, is rooted in a constitutional Amendment. It would be fatal were the Commission to proceed on an assumption which the Constitution itself does not warrant.

#### Consolidating the Rural Schools

MERGER and combination are the order of the day in the business world. Effected primarily for the reduction of manufacturing and selling costs, these unions, while bringing a larger return to the owners, also often prove to be of benefit to the consumers. Abuses in the past have made the very term *combination* anathema to the public, but in itself combination is as innocent as competition.

A somewhat similar movement has been observed in the educational world. Colleges which, whatever their splendid past, could no longer offer advantages to earnest students, have been closed, and others now rank as junior colleges. In not a few instances, a working agreement has been secured with a stronger institution, and this has commonly led to a merger of the two schools. Generally the result has been beneficial. The weaker schools have been eliminated from the field, and the funds which gave them a precarious existence can now be merged, and applied to the larger institutions.

In the opinion of many Catholic educators, Catholic education would be the gainer could this movement be carried still further. To maintain a number of institutions, some of which have made little or no advance since the turn of the century, means not only a diversion of funds but, what is of far greater moment, a diversion of competent teachers. Local pride and a sentimental attachment to the past too often result in the sacrifice of men and money for a lost cause. This may be magnificent, but it is not war. What we need at present, and need badly, is a war for Catholic education directed by generals who can conserve both forces and men, and use them in that part of the field which promises success.



A recent news letter issued by the Federal Bureau of Education describes the application of the merger plan to a group of rural schools in Santa Barbara County, Calif. "Economy and better educational facilities for the children" was the purpose of this consolidation, and objections which did no more than reflect "local pride" were not considered. Thirty-one school centers were reduced to seven. The consolidation made possible a considerable reduction in janitor salaries and in the costs of heating, lighting, and repairing thirty-one buildings. It is now hoped that by offering larger salaries, better teachers can be obtained.

To what extent this plan can be applied to rural Catholic schools must be left, of course, to the decision of our diocesan administrators. Possibly in some communities, it will not be needed, but to the lay observer those communities appear to be few. Here is a problem which calls for careful study. It cannot be solved by *a priori* observations, or by considerations founded purely on local wishes. There is grave reason to believe that the Church is not making the advance in agricultural districts that is desirable. But if in these localities, the younger generation is deprived of the training which can be afforded only by the Catholic school, no other result can be looked for. As a general rule, the best guarantee for the preservation of the Church and her work in any community, urban or rural, is the Catholic school.

### The New Farm Board

NO one can wish anything but prosperity and complete success to the President's new Farm Board. That wish is conditioned, of course, on the supposition that the purpose of the Board is to give the farmer a square deal, without at the same time putting the Government in the position of paymaster and head granger.

Mr. Alexander Legge, who relinquishes a work for which the International Harvester Company paid him \$100,000 a year, reports that he has "never undertaken a job with more hope of being helpful." Already, according to an interview in the *New York Times*, "the psychological effect of the Government finally doing something for the farmer has encouraged agriculture." Perhaps this reference to psychology reflects what the reporter thought Mr. Legge said, rather than what was actually said. However this may be, we are quite sure that the farmer wants something more substantial at the present moment than psychological urges. He has fed for years on promises, and they are an airy diet. Today he is like the old Kentuckian who, as Lincoln used to relate, was wont to say of himself that he knew nobody in the world fonder of gingerbread, and nobody who got less of it.

At the same time, it is not easy to see how the Government can supply the farmer with a little more gingerbread without leading the farmer to believe that it is the strict duty of the Government to meet all his wants in this respect. Perhaps Mr. Legge and his Board can solve the difficulty. Except subsidized Federal education, we can think of nothing worse than subsidized Federal agri-

culture. The farmer would get none of the subsidy. Most of it would go into the maw of the trusts, even now in course of organization to control food stuffs, and the rest would be absorbed by the politicians in charge. Mr. Legge states that the agents of the Harvester Company are continually conferring with hundreds of farmers "to find out what they want, what they need, and what they are thinking about." He believes that a similar organization will be able to supply the facts which will allow the Board to reach just and helpful conclusions.

It is encouraging to note that Mr. Legge is careful to warn the farmer that the Board "can supply no panacea for his ills." In point of fact, the intention of Congress was to remove the obstacles in the way of the farmer, and to lend him an occasional helping hand, rather than to provide him with a competence for his old age. We sincerely trust that the Board can be kept free from partisan politics, radicalism, and sentimentality. The moment that any of these factors becomes dominant, the Board's usefulness is at an end. The purpose of the Board is not to dole out charity, to establish a privileged class, or to supply needy politicians with jobs. All that the farmer wants is a square deal, and during the last campaign both the candidates informed us that this was exactly what the farmer had not been getting. Mr. Hoover's Board, if it can correct this inequality, will do the country, which so largely depends upon the farmer, a service of inestimable value.

### The Menace of Divorce

THE Presbyterian Church has voted to continue the study of divorce, begun some years ago by order of its General Assembly. It will be remembered that a report made in May, 1928, restricting the remarriage of divorced persons, was rejected by the Assembly. At the same time, many local presbyteries which felt themselves unable to approve the report also felt that a reform was necessary. Hence the appointment of a commission, consisting of six clergymen and five laymen, has been announced.

As we have stated on various occasions, we believe that commissions of this kind can do much good. It is true that they rarely reach conclusions which can be acceptable to Catholics, on every point, and that often they are unable to obtain the enactment of the regulations which they recommend. But they do succeed in stressing some of the many evils connected with divorce. Denouncing it as a social menace, they appeal to the consciences of the men and women to whom they report, and thus help to build up a strong and healthy public opinion against our scandalously lax legislation. That is a social good of no small value in these loose days.

Certainly many a Protestant church today takes a stand against the remarriage of the divorced which it could not have taken a score of years ago. If it cannot invariably adopt the unswerving rule of the Catholic Church, it can at least adopt it occasionally. We welcome the intermittent conformity, and pray that in time it may become the accepted custom.

# The African Church—Past and Present

A. HILLIARD ATTERIDGE

THE International Eucharistic Congress has held most of its assemblies in Europe, but there have been one in Asia (Jerusalem), two in America (Montreal and Chicago), and last year's Congress met at Sydney in Australia. Next year the Congress will meet for the first time in Africa—the "International Eucharistic Congress of Carthage." There will be combined with it the celebration of the Fifteenth Centenary of St. Augustine, who died at Hippo (Algerian port of Bona) in the summer of the year 430.

Besides their immense importance as manifestations of Catholic devotion to the Most Holy Sacrament of the Altar, and as demonstrations of the world-wide unity of the Church, these Congresses have a notable educational value, not only for those who have the privilege of taking part in their proceedings, but for the Catholic public generally, thanks to the detailed reports of their proceedings published in the press, and the attention they attract to the present position and the past history of the Church, now in one country now in another.

For those who attend the Congress of Carthage, and for those who read its detailed record, it will come as a revelation to the vast majority of our people. It will revive the memories of the ancient Church of Africa—vaguely known and little more than a name to most of us, and it will spread through the Catholic world some knowledge of the restoration of Catholicism in northern Africa in our own days, after an eclipse of more than a thousand years.

The old geographers counted Egypt as belonging to Asia, and had only a dim knowledge of the vast continent of Africa. In classic and early Christian days Africa was practically an island between the western Mediterranean, and the pathless wilderness of the Sahara, with an extension eastward between the desert and the sea into the coast lands of Tripoli and Cyrene. When Carthage fell and Rome became mistress of the Mediterranean, its southern shores were parceled out into Roman provinces and prefectures. The country was prosperous and Jewish colonies were established at an early date in its busy ports. From one of these, Cyrene, came Simon, the Jewish pilgrim to the Passover festival at Jerusalem, who helped Our Lord to carry the Cross.

At an early date Christianity spread through northern Africa. Its first record is that of the martyrdoms of 180 A.D. Its subsequent history is that of the martyrs and confessors of the age of the persecutions, of Tertullian and St. Cyprian, and of its share in the progress of the later days of peace. There is the dark shadow of the conflict with Donatism, and the terrible time when the Arian Vandals overran several Roman provinces and their rule brought a new period of persecution. On the eve of this last episode St. Augustine appears, the glory of Catholic Africa, and greatest among the Fathers of the early Church—a genius who influenced the thought

and the devotion of the Catholic world for centuries. The pontificate of St. Gregory the Great brought bright days to the Church of Africa. But within a hundred years came the Arab conquest at the close of the seventh century, the ruin of many of the cities, the destruction of churches and the reduction of the Christian communities to a small scattered remnant.

The Moslem tide poured into Spain, and long after the conquest of Africa we have scanty records of African Catholicism. We hear of a few bishoprics surviving till the eleventh century. In the Middle Ages the Franciscans ministered to the few remaining Catholics, and to the captives reduced to slavery by the Moorish pirates. Disunited Europe endured the plague of this Moslem piracy till the nineteenth century. St. Louis' crusade, and the expeditions of Charles V ended in failure. Only with the French capture of Algiers in 1830 began the new period, during which these north African Moslem States passed one by one under European rule. Gregory XVI re-established the See of Algiers in the Arab city that occupies the site of Icosium, a bishopric founded in the second century. Pius IX raised it to the rank of an archbishopric and erected the Sees of Constantine and Bona. Leo XIII restored the See of Carthage, long vacant and commemorated only by the appointment of titular Archbishops, and he made the famous Cardinal Lavigerie the first of its restored line of "Primates of Africa."

Among the results of the new state of affairs was, first, the organization of missionary work among the Arabs, besides pastoral labors among the European colonists, and, secondly, the discovery and exploration of the monuments of Roman and Early Christian Africa. These researches also led to discoveries throwing a new light on the still earlier times of Carthaginian rule. Timgad, the "African Pompeii," was found half-buried in the desert sands of what had been once a fruitful irrigated region, a large city with its streets of ruined houses, its forum and triumphal arch of Trajan and the foundations of its Basilica. Père Delattre, one of Lavigerie's "White Fathers" worked year after year on the site of Carthage, in the outskirts of Tunis. On its citadel hill Lavigerie erected its new Cathedral. Delattre had already uncovered the pavements and the pillar bases of the earlier Cathedral of St. Cyprian. He has laid bare the arena of the amphitheater that witnessed the martyrdoms of Sts. Felicitas and Perpetua in 203 A.D., and the remains of a basilica with an early inscription in their honor. He has cleared the ruins of the temple of Tanit, —the Phoenician Venus—and made the awful discovery of vases filled with the half-burned bones of children sacrificed to the goddess, and besides these, inscriptions telling of these horrors—proof that the Roman record of such atrocities was no fiction of war propaganda against the enemies of the Republic. This recalls the Bible record of Phoenician sacrifices of the same kind to Baal and Moloch.



Bona, the ancient Hippo, has its modern Cathedral of St. Augustine, erected on the site of the ancient acropolis. Thanks to the efforts of its Bishop, Mgr. Leroy, many remains of the old city which St. Augustine ruled have been rediscovered. The Catholic missionaries have taken a large part in these fruitful researches. Not the least important has been Msgr. Leynaud's exploration of the catacombs of Hadrumetum, near Susa "almost as rich in treasures of the Early Church as the catacombs of Rome." They contain thousands of wall tombs, the earliest dating from the second century. All over north Africa ruins and foundations of early churches have been identified. Last year at a ruined basilica, on the Tripoli coast, Mass was said again in its sanctuary after a lapse of twelve centuries.

The interest excited by these discoveries has led to the foundation in Paris of the association of "The Friends of Carthage," to promote the study and further exploration of the relics of the past in North Africa. Catholics and non-Catholics are united in its direction, and its list includes names like Msgr. Lemaître, the Primate of Africa, Msgr. Baudrillart, MM. Louis Bertrand, Georges Goyau, and Marshal Lyautey. It is under the patronage of the President of the Republic and with the leading Catholics already named are associated members of the Government and prominent Liberals. It is hoped that its efforts will not only add to our knowledge of the past of those north African lands, but also popularize it. It has been suggested that on the occasion of the Eucharistic Congress of Carthage, Catholic visitors, besides having the opportunity of visiting the remains of the Punic capital, will be able to visit other places linked with the history of the early Church. Hippo will certainly be the scene of such a pilgrimage, and perhaps other places, such as Susa, in order to see something of the vast cemetery in the catacombs of Hadrumetum.

#### TO HAVE AND TO HOLD

Time, you old bandit,  
How you have scored!  
Battered me, shattered me,  
Scattered my hoard.  
Still, there are treasures,  
Relics of joy,  
Even your bludgeon  
Cannot destroy.

Lavendered yesterdays,  
Folded away,  
Where the moth cannot spoil,  
Nor the rust decay.  
My childhood's garden,  
The May in bloom,  
A blackbird singing,  
A star in the gloom.

And secret things  
In the eyes of a friend;  
These shall be mine  
World without end.

SYLVIA V. ORME-BRIDGE.

## All Upon a Summer's Morning

MARY H. KENNEDY

IT is just the kind of morning to dream. To sit anywhere—say, preferably, facing a garden where the climbing roses are in full bloom, where the black-eyed Susans and the tiger lilies and the canterbury bells and hollyhocks sway languidly beneath the touch of a soft warm wind, where the bees are darting back and forth on a business all their own, where the saucy sparrows and arrogant blackbirds chatter loudly . . . a dazzling blue sky over all . . . hot yellow sunshine everywhere.

It is just the kind of a morning to sit—and sit—and dream—and dream. . . .

But here comes the first interruption.

"Does you-all desire to preserve this any longer?"

You blink—and return to earth. The colored laundress is standing before you with a bottle containing some white liquid in her hand.

"What is it, Josie?" you ask somewhat impatiently.

"Well, it says it's a—*a loshion*. A skin loshion," she explains in her delightful dialect. "It's been laying around these here parts for some little time now. If it's no good, can I have it?"

"Of course," you answer.

She beams. "I want to see if it won't take this here tan out of my complexion."

You suppress a smile and return to your own dreams. . . . The buzzing of the bees lulls you almost to sleep. . . .

"Miss Mary!"

You awaken with difficulty. The little Dutch maid is gazing apologetically at you.

"'Scuse me, please, Miss, but what must you say in place of 'sweat'?"

"What did you say, Lena?" you demand.

"You say not to say 'I sweat,' Miss. What must you say in place?"

Oh!

"'I perspire,'" you tell her.

Her round red cheeks flame redder. Her china-blue eyes snap.

"Now, why should I not think of that last night, Miss? Last night it was hot. I was hot. Tom was hot. Everybody was hot. . . . Tom took off his collar. He said: 'Boy, it's hot! I sweat.' I said: 'Tom, horses sweat, people—' Then, I can't think what people do. I say over and over: 'People—people—horses sweat, people—' It don't come what people do. Tom waits. Then, he grunts: 'Ya, vat do people do?' I say: 'Horses sweat, people—' All that comes out is: 'Horses sweat.' Tom gets mad. Then, he grunts again. Then, he says: 'Ya? Vel, till you find out vat people do, I sweat.'"

Her tones quiver with disappointment. She and Tom, engaged to be married, over from the old country but a year, are running a race to become proficient in English.

"Never mind. You will know next time," you console her and settle down to your dreams again. . . .

"Would you like to buy some dish towels or kettle holders?" a gentle voice breaks in upon your slumber.

You wouldn't. Dish towels and kettle holders! You

would buy a pot of rainbow gold or a quart of some bonafide star dust—something like that. But dish towels and kettle holders! You shudder.

"They are made out of flour sacks," the gentle voice continues with dignity; as if that put an *imprimatur* upon the dish towels and kettle holders.

You look up. The gentle voice belongs to a very fat little old woman . . . mended at the elbows . . . rusty in the seams . . . genteel . . . but very poor . . . and very old.

"I need both," you lie like a trooper. And you take all of her stock.

"Do you read the Bible?" the little old woman asks you suddenly when she has fastened her very old-fashioned and very worn suitcase.

"Bible? Bible? Oh, yes—*Bible*. Yes, I read it," you acknowledge after it has entered your consciousness that somebody is asking you on a golden and blue summer morning, on a very dreamy summer morning, whether or not you read the Bible.

"If you need any help interpreting the Bible," your little old woman visitor says, still very gently, "we would be very glad to welcome you to our new 'Unity Home' where we are interpreting God's word in a modern light. Twice now already God and I have wrought wonders with this new interpretation."

"My Church interprets the Bible for me," you say.

"And your Church is?"

You tell her.

Her faded eyes betray what her mouth is too diplomatic to state. "Oh, yes, the Catholic Church. . . . I was in a Catholic hospital once. I kept my Bible on the table near my bed. One day one of your Sisters picked it up and looked through it. When she put it down she said: 'It is the word of God.'" She speaks belligerently yet with pride.

"Of course, it is," you smile.

"Though I know it isn't as complete as yours," the little old woman confesses, evidently a trifle ashamed of her uncharitable attitude. "Some want a new Bible," she went on. "Just last week I went to — church for a change. The minister told us that it is time for the world to get a new Bible. We have outgrown the one we have, he said. And he simply yelled at us that only fools believe in the Bible, in the present Bible, that is. I got up and left. And before I went out of that church door I turned and said: 'Well, I intend sticking with the fools!'"

"The fools for Christ's sake," you amend mentally as you bid your vociferous visitor good-bye. . . .

The scent of the climbing roses, mingled with the odor of honeysuckles, is intoxicatingly sweet, overpowering. The sun is higher. The wind is stronger and it sways your porch swing. It is so drowsily hot. . . . Shrilly, the telephone rings. . . . It rings again . . . again!

"Oh, honey!" A vibrant voice hails you. "How are you? . . . Have you a copy of 'The Hound of Heaven'?"

You collect yourself with an effort. "'The Hound of Heaven'?" stupidly.

"Yes, 'The Hound of Heaven.' The pup has chewed my copy to ribbons. I just laid it down an instant, too.

But I have to have that book. I am sending Bobby right over. Will you give it to him, please,—and *no* nickel to stop at the drug store for a frost-bite?"

You grin, wide-awake now.

"I will . . . but hold on a minute, Polly! What's the trouble?"

Polly's voice is scaled to high C: "Enough, God knows. . . . The laundress hasn't shown up and I have two weeks' clothes soaking. Junior almost cut his toe off a half-hour ago. John is in bed with ivy poisoning. Bud smashed up the car taking his father to the office—no, nobody hurt but the insurance wasn't paid. It rained in last night on the new rug. And—and I think Cecily is coming down with tonsillitis."

"Oh, Polly!"

"So I am sitting flat to read 'The Hound.' It always carries me through, you know. When the facts of life—and its realities, are too much for me."

"I'll send it over," you promise her. "And I'll come, too!"

"No, *gratias*, but I want to read. I'll be on my feet again in thirty minutes."

Maybe there's a tip here somewhere, you reflect, for our literary providers and advisers . . . maybe not. But so many folk crave other than facts in their reading matter. Especially, when day in, day out, night in, night out, they are submerged with them. . . .

A thrush is singing somewhere. . . . You recall having heard John McCormack sing, "I Hear a Thrush at Eve." You sink down into your dreams. . . . "Its wild notes flinging. . . ." Why not, "I Hear a Thrush at Noon"? . . . You are called to welcome two Little Sisters of the Poor gladly. One is a magnetic French woman who talks with an accent and in such a rapid *tempo* you have a bit of difficulty in following; the other, a small and demure Irish woman, who interprets the other's speech, now and then, and comes to the former's rescue when she has mired herself in too fast a flow of English.

They have come to tell you of the complete success of the Good Mother's feast-day celebration. It is the Good Mother's last year in this institution and, of a consequence, there was a shade of sadness permeating the joyful sunshine of her feast.

There are always so many interesting stories, recollections, incidents humorous and pathetic, told and recalled when the Little Sisters come to call! A visit with them is a happy occasion. You quite forget your dreams. . . .

Today, in one of the houses in France, a Little Sister is celebrating the one-hundredth anniversary of her birth. This is unique in the history of the congregation. All over the world the Little Sisters and their charges are joining with the celebrant in keeping her birthday. Thousands of Communion have been offered for her. In prayer and in feast—of the Little Sisters' variety—the day is being spent.

You listen with tear-dimmed eyes. One hundred years old! And from the age of sixteen an attendant of God's poor! . . . With all her faculties intact she still performs some small duties, joyfully content.



And *you* day-dreaming!

The conversation turns to "Jacques."

Jacques, who also reached the hundredth milestone of his birth a short while ago and who had died a few days after.

The old Frenchman is made to live before your eyes. Devoted to the Little Sister in the kitchen, he was up at dawn each day, with everything ready for her when she came on duty. Jacques, it was, who sat morning after morning, moulding 400 pats of butter. . . . Jacques, who loved to help and refused to go to bed when two weeks before his death his legs commenced to swell and rebelled to carry him where he would go. . . . Jacques, who became stubborn—even to the Good Mother who tried to persuade him to go to bed. . . . Jacques, who turned savagely upon the doctor who insisted he must go to bed: "What? What? You want me to stay in bed *all* my life?"

Jacques, who died, aged 100, in bed for two weeks. . . .

You smile through your tears. . . .

The tale about Jacques reminds one of the Little Sisters of a bit of talk she had one day with a Sister of another Order that cared for the orphans.

"I told her," said the Little Sister, "'*You* get God's unfortunates when they are young. *You* train them to worship God and to keep His commandments. . . . After many years *we* get them when they are old and poor. *You* show them the way to Heaven, *we* give them a boost at the last and shove them in!'" . . .

And on a half-minor, half-merry tone the Little Sisters depart. . . .

Well . . . day-dreaming doesn't seem to be quite the thing to indulge in after chatting with such visitors. You glance reluctantly at the garden . . . and up and down the street still hoping a vendor of rainbow gold or of dust of stars might come past . . . and, then, with a sigh, you go in and help Lena shell the peas.

## John Gerson: 1429-1929

WILLIAM I. LONERGAN, S.J.

OF the important and influential churchmen who held the stage in the Church drama of Continental Europe during the first half of the fifteenth century, Jean le Charlier, the five-hundredth anniversary of whose death occurred on July 14, played one of the leading roles. To English-speaking people he is chiefly known by his surname, de Gerson, which associates him with the little Ardennes village, long since swallowed up in a larger commercial center, where he was born. There is a tradition that having fallen an innocent victim to a mutiny among his school-fellows he himself discarded Charlier for Gerson, a name, as one of his biographers notes, which in Hebrew signifies an exile or outcast, and which was ominous of how his last years were to be spent.

As Chancellor of the University of Paris for a quarter of a century, as man of letters, reformer of the clergy, preacher, writer, mystic, peacemaker, John Gerson, by virtue of his public position, of the integrity of his private life, of his intellectual acumen, and of the spiritual leadership he exerted, ranks high above most of his contemporaries. Though never officially raised to the altars of the Church, several martyrologies give him the title *Blessed*. In Paris, in Lyons, and elsewhere, public monuments honor his memory. The records of half-a-hundred Church councils eulogize him as an exemplar for the clergy and speak of him in such terms as "this great, pious and learned doctor; this ardent lover of souls; this incomparable director; this model of ministers of the Gospel."

Jean was the first-born of the twelve children of Arnulph Charlier and Elizabeth de la Chardenière and came into the world on December 14, 1363. What his parents lacked in worldly possessions was amply compensated for in the reputation they enjoyed for virtuous living, the best evidence of which lies in the fact that four of the boys and three of the girls of the family

consecrated themselves to God's service in the sanctuary or the cloister.

Quite early in life Jean's intellectual abilities were marked and at the age of fourteen he was matriculated at the famous College of Navarre, one of the corporate schools of the University of Paris. After gaining the licentiate of arts he began his theological studies, made under the renowned masters Pierre d'Ailly and Gilles des Champs, more familiar from his Latin equivalent, Aegidius Campensis. D'Ailly, who was to prove a close friend throughout his colorful career, first crossed his path when Jean became a pupil at the College of Navarre where that distinguished churchman who was to become in turn Chancellor of the University, Bishop of Puy, Archbishop of Cambrai, and Cardinal, was the Rector.

From the inception of his scholastic career Gerson gained the attention of the University. In 1383, and again in 1384, the year in which he received his theological decree, the French "nation" chose him as their Procurator. In 1388 he merited the *Baccalaureus Biblicus*. During 1390 he lectured on the "Sententiae" of Peter Lombard. Shortly thereafter he became a licentiate of theology. In 1394, at the age of thirty-one, he was elevated to the doctorate. The following year, when his friend d'Ailly was raised to the episcopate, the deluded Pedro de Luna, chosen the preceding year anti-pope by the Avignon cardinals, named Gerson, young though he was, Chancellor of the University of Paris and appointed him to a canonry in the Cathedral chapter of Notre Dame. This dual promotion immediately gave him a prestige that made him the cynosure of churchmen and statesmen both within and without France.

When Gerson assumed the Chancellorship, the University of Paris was at the apex of its glory, attended by an immense concourse of students from all over the Continent and England. In consequence his position brought not merely honors but also heavy responsibilities, and

of these he was keenly appreciative. His writings witness the anxiety his office caused him. He was often weary of the financial worries that went with it, and of the public life it exacted of him at the expense of leisure for prayer and study for which he yearned. For a time, indeed, he did run away from its burdens by accepting, in 1397, the Deanship of the Church of St. Donatian at Bruges, but in 1401 he was back again at the helm in the University. Two years later the anti-pope Benedict XIII added to his other honors (and responsibilities) the curé of Saint-Jean-en-Greve, a return for the Chancellor's loyalty during the four years of his Avignon confinement.

As executive head of the University, Gerson was intensely interested in spiritualizing as well as intellectualizing his charges. He laid down wise regulations for the guidance of both faculty and students and was especially insistent on a closer acquaintance with Scripture and the Fathers. Unfortunately, though a good pedagogue, he was sound in neither philosophy nor theology. In the former he was a Nominalist, trained in the school of William of Ockham, "the most evil genius of the fourteenth century," as Salembier calls him. In the latter, he was one of the forerunners of the Gallicanism later so vehemently condemned by the Church.

It is probably on this account and because the early Reformers hailed him as one of their own that the process of his canonization was eventually dropped. However, he had little in common with Luther and his ilk. He erred intellectually but he was always an obedient and devoted son of the Church. There can be no doubt that his denial of the Pope's infallibility and of his supreme, universal, episcopal power, furnished weapons for the sixteenth-century heretical controversialists, and that his errors regarding the relation of a General Council to Papal supremacy are beyond defense. Nevertheless some extenuation for his conduct may be found in the circumstances in which he lived, and the absence of that clear agreement among theologians we now enjoy on the prerogatives of the Primacy.

On the other hand he was doctrinally far in advance of many of his contemporaries regarding the Immaculate Conception of Our Lady and the dignity of St. Joseph. "Josephina," a poem of more than 4,000 lines, is dedicated to the latter, and one of Gerson's earliest undergraduate achievements was a brilliant defense of the Immaculate Conception before Clement VII. It would appear that one Jean de Monteson, an Aragonese Dominican, recently graduated as a doctor of theology by the University, had been condemned by its faculty for maintaining that the Blessed Virgin was conceived as others in original sin, and his brethren, who generally supported him, had been expelled from the University. From this decision he appealed to the Holy See and Gerson was one of those selected to accompany d'Ailly, then Chancellor, and argue against the appeal. In a splendid *apologia* he supported both the doctrine and the right of the University to test its doctors in its own way. It is also to his honor that when the cause of Joan of Arc was before the University doctors, who were strongly Anglo-

Burgundian in their sentiments, Gerson stoutly defended her mission, her virtue and the mystical experiences with which she was favored.

The De Monteson incident marked the beginning of Gerson's career as a preacher and a diplomat. Subsequently many influential missions were entrusted to him and preaching held an important place in his ministry. When Benedict was released from his forced stay at Avignon the University selected Gerson to tender him its felicitations at Marseilles. In 1406 he took a leading part in the Council of Paris; in 1407 he had a place on the unsuccessful embassy sent to ask Benedict to resign; in 1408 he was chosen to deliver the inaugural address at the Council of Reims. As an orator he was equally at home in the vernacular or in Latin, before the Court, the University, or the general populace. Many of his sermons survive and, while they suffer from rhetorical embellishments and pompousness, they show a wide variety in content and style, mingling dogmatic and moral instruction, and offsetting clear, cold reasoning with tender devotion and strong passion. It is a tribute to his repute as a preacher that in the Sorbonne his picture is the companion of Bossuet's.

From the time Gerson was made Chancellor he was actively interested in healing the Great Western Schism, then in its seventeenth year. With his French colleagues he usually favored the anti-pope, Benedict XIII. However, he was far more moderate than they in his practical handling of the situation. In the end, while the principles that actuated him were altogether wrong, he deserves much of the credit for the success of the Council of Constance that put an end to the Schism. He was mainly instrumental in its convocation; personally dictated the form of submission of John XXIII; and he sided with the Council in its deposition of Benedict and the election of Martin V. In its other proceedings he also had an important part, especially in the condemnation of the Flagellants, Huss, Grabon and Petit.

Huss' story needs no repetition. Matthew Grabon was a stormy petrel for his errors regarding Religious Orders and vows. Jean Petit had come into the public eye when, in 1408, in attempting to justify the assassination of the Duke of Orleans by a hireling of John the Fearless, Duke of Burgundy, he had defended tyrannicide in his argument before King Charles VI. On Gerson's motion the Paris Doctors had condemned Petit's eight "verities" or apologies for the murderer as false, and the Inquisitors had publicly burned his plea before the Cathedral of Notre Dame. The Duke retaliated and for two months the Chancellor was compelled to lie in hiding. At Constance, Gerson again vigorously denounced Petit's teachings. However, the Fathers merely anathematized one of the propositions, a compromising measure that satisfied neither party, and in the name of the King, the Chancellor again addressed the Council, eloquently protesting "against the too moderate and indefinite sentence."

While this speech brought no further action from the assembly, it provoked John of Burgundy the more. Gerson was warned that should he return to Paris he would be killed. In consequence and because the "nation" of



Picardy in the University, which sided with the all-powerful Duke, was agitating that "he be disclaimed, recalled and severely punished," when his work at Constance was over, Gerson went into voluntary exile. He spent some time with the Benedictines at Mülk, and later visited Vienna where the Archduke Frederick was anxious to employ him in the University, but where he declined to tarry. With the assassination, at the instigation of the Dauphin, of John the Fearless, in November, 1419, Gerson was free again to return to France. Because, however, of the political disturbances still raging in the capital he went to Lyons as the guest of the Archbishop and of his brother, who was prior of the local Celestines. Here the Chancellor passed the last years of his life in missionary work, in writing, and occupied with his own sanctification.

As a writer Gerson's work until the settlement of the Great Schism was mostly controversial, polemic and educational. In his subsequent retirement he gave more attention to ascetical and devotional treatises and to the composition of hymns. In consequence, as his earlier writings had gained for him the title *Doctor Christianis-*

*simus*, these latter merited that he should be called *Doctor Consolatorius*. Of the mysticism of Gerson much has been written and he is generally reputed as one of the saviors of France from the false mysticism that threatened it at the beginning of the fifteenth century. There was a time when some of his devotees attributed to him the authorship of the famous "Imitation of Christ," but no scholar does so today.

It is significant that during Gerson's last years his keen intellect, accustomed to deal with the giant minds of men, found its greatest pleasure in familiar association with little children. Daily he taught them to read, instructed them in the elements of religion, prepared them for the Sacraments and heard their simple confessions. In a delightful commentary on Christ's words, "Suffer little children to come unto me," composed at this time, the illustrious Chancellor lets us in to his kindly feelings towards these little ones. It is said that the only return that he exacted of them for his affectionate attentions was that they should promise to recite a prayer he taught them, "O Lord, have pity on thy poor servant Gerson!" He died July 14, 1429.

## Hints for the New Toleration

G. K. CHESTERTON

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**M**ODERN problems from Prohibition to Fascism have extended the argument about the power of the State as far as it was ever extended, touching the power of the Church.

I remarked in an earlier article that it is not so much we who wish to attack the old case for unlimited toleration, as its defenders who do not defend it. At least it is their defense that was really indefensible. The Victorian illusion of universal religious liberty, as something which not only ought to exist but did exist, was founded on a number of optimistic notions worthy of the world of Mr. Podsnap.

One of these ideas was, and indeed still is, the extraordinary idea that there really is liberty of speech and writing in England or any modern Protestant commercial state. When the Podsnaps compare their Constitution with the horrors of the Spanish Inquisition, or the French Revolution, or the Fascist Revolution, or anything else conducted by wicked foreigners, they do really assume that in their own country opinion is entirely free.

Many people still remain under that strange impression. Anybody who has ever tried, as I have tried, to take a part in the exposure of real political corruption, or help those trying to tell the truth in the public press in the interests of the public, will be heartily entertained by this idea.

The idea, as it was stated, was only applicable to one particular question in one particular phase of Protestant history, in which the sects were still divided in name, but no longer much divided in spirit; and when they all believed fervently, like Mr. Podsnap, in the great religion of getting up at eight, breakfasting at nine and going to the City at ten. They believed in this religion so much

more strongly than in any of the dogmas about which they had disputed so savagely in the seventeenth century, that it did seem to sensible men that religious differences would never interfere with morality; that is, with Podsnappery. But even in those days there were hints of the inherent logical difficulty.

When I was a boy there were often small paragraphs in the police news, recording the punishment of members of one of the Protestant sects, who were called the Peculiar People. They held that it was wicked to call in a doctor and they were punished for allowing their relatives to die. And though the Peculiar People were certainly a very peculiar people, it is of much more practical importance to record that they were also as a rule very poor people. That, I am afraid, is why they were punished. For it will be at once apparent that the whole of this problem entered the sphere of practical politics, with quite a flourish of trumpets, on the first appearance of Christian Science.

Christian Science, in principle, destroys at a blow the whole Victorian theory of the harmless eccentricity called religion. I know that there the case is complicated by two facts that were absent in the case of the poor Peculiar People. The first is the fact that Christian Scientists, being often quite rich, are not interfered with so much by the enlightened modern State. The second, is the fact that Christian Scientists, being often quite rich, are not so simple and straightforward in carrying out their ideas.

Modern States are not so strict about their doctrines. In practice the Christian Scientist has often compromised in private, and has now, I believe, to a great extent compromised in public. But that does not affect the prin-

ciple, if the person holding it were really uncompromising.

There is nothing to prevent a man, using his private judgment, from coming to the conclusion that bleeding to death is an illusion that ought to be ignored. There is nothing, in that philosophy, to prevent him from allowing his child to bleed to death. If anybody prevents it, it must be the public or the public authority; and that, by all the old way of talking, is Persecution.

In other words, the State does in its action assume that the religion of the Peculiar People or the Christian Scientists is wrong. It is absurd on the face of it to assume that religious speculation can never reach a position which the State is bound to regard as wrong. And, though there were doubtless attempts at a more reasonable theory of toleration, that was what was denied by implication in the ordinary talk of toleration.

In other words, those who talked of it never really troubled to draw up a tenable theory of it. They have now reached a state of toleration in which they seem to find it difficult to draw up a tenable theory of anything. It may be left to the inheritors of the Inquisition to help them out and establish the real case for religious liberty.

In the modern mind today, liberty itself is only an old prejudice. Toleration is tradition; and nothing else except tradition. In a sense it is also legend; since it is assumed to be immortal because it has never lived. But today it is not even a very living legend, considered as a legend.

Professors repeated again and again, "The price of liberty is eternal vigilance," so that it became a sort of lullaby to which all the sentinels of liberty went to sleep. It is exactly that vigilance on behalf of any sort of liberty that has vanished from the modern materialistic world. It would have been absolutely impossible for such a thing as Prohibition to be even proposed, let alone passed, in an age that was sensitive to the old civic idea of liberty.

If a Prohibitionist had mentioned such a notion to Fox or Jefferson or Danton or Wolfe Tone, these jolly old revolutionary heroes would have thought the man was mad; and we need not discuss here whether their guess would be correct.

There is now very little, I fear, of the *libertatis sacra fames*; we hear of nearly every other kind of hunger but that for freedom. But though freedom is no longer hungered for like bread, it is still fixed and recognized like breakfast. Mr. Podsnap must still breakfast at eight, even if he has no appetite. And, in the newspaper set before him at breakfast, there must still be the old respectable ritual phrases about religious liberty, about a man being free to think as he likes, or (as it used to be stated) every man being free to worship God after his own fashion.

It does not trouble Mr. Podsnap at breakfast that all these phrases beg the question and blunder in every possible way. That a man should think freely, it is first necessary, if possible, to persuade him to think. If a man did think, he would at once see that the men who talked about being "free to worship God after their own fashion" were certainly not thinking.

First of all, it leaves out all the people who would use

their liberty by refusing to worship God at all. Secondly, it leaves out all the people who would worship God after certain ingenious and even fantastic but quite historic fashions; such as that of the American religious hero who murdered and mutilated people because the voice of God told him to do so. That poor gentleman was worshiping God after his own fashion; though it is a little out of fashion at the present; it was called human sacrifice. Doubtless a definition could be drawn up excluding such fine shades of religious thought; what I complain of is that the old libertarians never really tried to draw it up, but were content with cant phrases applicable only to their own case.

The common sense of the question is that every commonwealth is in fact founded on a moral philosophy; though some of the moral philosophies are more unconscious, some more simple, and some, even in being more simple, are also more narrow. Simple savage tribes, such as Polynesians performing religious dances, make a very simple pattern; so simple that it can be learnt by heart, so to speak, without any complicated creeds calling for the employment of the head. But there always is a pattern, simple or complex; and when it is broken the commonwealth is broken.

A pattern will be more balanced and varied when it is also rich and complex; like the Catholic philosophy. But some scheme or figure must run through the whole pattern; it cannot be merely patched with a totally different pattern.

Thus our society does think it sane to say, as against Christian Science and the P.P.'s, that pain is a reality, that pain is an evil, that pain is an evil remediable and to be remedied by physical science without question or delay. It is a fallacy to suppose that we can tolerate both solutions side by side.

If the common conscience thinks it cruel to let children bleed to death, it will take no notice of the new Non-conformist conscience which thinks it a sublime effort to ignore Mortal Mind. Or to take the case of the Adamite heresy now re-arising in Germany, it is a fallacy to suppose that we could tolerate Adamites and Anti-Adamites side by side.

If you allow in the public streets what half the public regards as a public outrage, the streets will cease to be of public use to that half of the public. Those who happen to like decency will be locked in their houses, exactly as if they were locked in prison to punish them for being decent. You might as well make a mere anarchy of crime and violence, and then say that no man need be a murderer or robber unless he chose.

In short the common sense is that the social authority does reserve a right to defend its moral order against certain extremes of destructive differentiation, though it may well use this right very rarely as against more reasonable things; and this normal position of all governments is very like that asserted by many authorities on Catholic spiritual government; that there is such a right but that the use of it is not often expedient.

It is when we come to consider some of the real reasons why it is not expedient that we begin to get a glimpse of a



real philosophy of liberty or toleration. I cannot complete the speculation here; but the paradox of it is that the real case for liberty lies in the very last place where any of the libertarians would ever look for it. It is to be found in what they would not only call medieval ideas, but the most mystic and even ascetic of medieval ideas; and in the very intensity of faith in a truth and purity supernaturally given out of the sky.

The medieval world was not, as some suppose, exactly like hell described by Dante and illustrated by Doré. But it had one proverbial resemblance; it really was paved with good intentions.

Medievalism was full of unfulfilled ideas and fragmentary reforms; there is a curious contrast between the regular pattern of its logic and the incredible crazy-pavement of its feudal and political patchwork. Many of the best medieval ideas, many of the *most* medieval ideas, are rather more likely to be carried out in the twentieth century than they were in the twelfth.

Now one very sound medieval notion, twisted and betrayed and broken off in all sorts of ways in practice, was that which was behind the notion that priests must not directly fight or govern; that they must not merely punish like the policeman or the hangman; that even heretics could only be handed over to the secular arm. If that idea had been developed in principle, instead of merely evaded in practice, religion might have been saved from the real scandals that really did discredit it for centuries, if only among simple people who could not fully explain their own distrust.

Those who originally set apart the priesthood for works of peace and mercy had a very profound instinct, not that normal governments could not crush revolt, but on the contrary that normal governments always would; and that the less the Church was entangled in the process the better. But the point is that the whole case for this sort of higher charity or toleration is based, not on doubt about the Divine Revelation, but upon deeper certainty of it.

When the religious were unwise, it was not in rising to claim a supernatural law and authority, but, on the contrary, in condescending to stoop from that supernatural law and to imitate all the worst abuses of natural law. The priests were not wrong because they set themselves above the princes, in office and theory; they were wrong because they descended to the level of the princes, and now and then sank even below the princes, in practice.

What scandal there was came from their persecuting and punishing and torturing exactly as the heathen rulers had and as any number of human rulers do. They ought to have remembered that they were superhuman rulers; and remembered it not less, but more. They ought to have remembered precisely those things which their liberal and anti-clerical critics do not remember at all.

The cure is in the Counsels of Perfection, in the extreme enthusiasm of mercy that should exist in the saint, and is even generally recognized as existing in a saint like St. Francis. It is not his business to think that everything and everybody is alike, still less to be like everybody else; but to be more patient, more considerate, more com-

prehending than the cruel and persecuting race of men. Along those lines a real movement of spiritual liberty might have been developed; but it would not come from doubt but from the very divinity of dogma.

## Education

### Presuppositions of Character-Testing

FRANCIS J. MOELLERING, S.J.

ACCORDING to the most general division, presuppositions of character-testing may be classified as scientific, and ethical or religious. Though the former are instructive and interesting, they deal for the most part with the mechanics of character-testing. Hence we shall dismiss them in preference for the latter which open up vistas of thought, and herald problems as yet unsolved and of vital importance both to teachers and to the young people in the schools.

The principal purpose of character-testing is, undoubtedly, to assist in the formation of sound, moral character, which is the ultimate end of good education. That this aim is uppermost in the minds of non-Catholic investigators can not be safely questioned. Yet one is forced to wonder sometimes, whether they really have an adequate appreciation of just what constitutes morality. Since character-tests are intended to "photograph" the subject's general character, a correct notion of morality must be a necessary presupposition of such tests. Character-tests, like any other kind of tests, are evaluated according to a standard, which standard presupposes certain requisites. Now the requisites for a character-standard are moral qualities, habits of action, inner motivations, and the psychical and spiritual characteristics which roughly spell character. While there is more or less general agreement as to the scientific definition of character, there is a vast divergence of opinion among Catholics, Protestants, and non-religionists, as to the requisites demanded by a high standard of morality. The root of this difference lies in the various views taken of the value and necessity of religion. As this divergence is fundamental, it cannot be neglected, but must be carefully evaluated.

Let us cite the opinion of one educator on the value of religion in the formation of character. After pronouncing a correct, ethical estimate of the aim of education, Hubert Wright, speaking of "Religion in the Schools" (*Educational Review*, 1926,) sets up a wrong standard of morality—a standard, by the way, often typical of the non-religionists. He says: "The aim of religious education is the interpretation and direction of life in terms of its spiritual and moral values. . . . It (religious education) is the inward appropriation of worthy ethical and spiritual ideals with all their social implications. The outward realization of these ideals in society would be perfection, the inward appropriation of them, salvation." Later on he becomes rather "hefinistic" towards religion:

Young men shun people who teach in a goody-good tone about "sin and salvation," "righteousness," "faith," "forgiveness," and

"damnation." There is no such thing as an automatic son of God, but there is such a thing as a school of self-governed pupils, because the *very best ideals in social relations* have been presented to them attractively. The doctrines of the Church have been superseded by the doctrines of the School.

And, therefore, we are left to conclude, true religion and correct ethics may be regarded as negligible in setting up a standard of morality. The same author reaches the climax of his errors in the following:

The whole policy of secularization of the schools has tended only to develop a liberal religion. A supernatural religion has been excluded by law and a natural one has taken its place. "*Revealed religion*" is not a basis for morality in our schools; what right have we to assume that our young people consider it a basis for morality anywhere? Instead, they look upon it as the peculiar superstition of the churches. In the meantime they continue to grow in the godly graces, and the orthodox churches shout louder and louder in a vain effort to overtake and stay them in their progress.

All the painstaking efforts of our Catholic educators to impart to our youth the truths of religion, and to guide their conduct and their lives according to the dictates of those holy truths, seem to be unnecessary and worthless. If sound moral character is but the sum total of natural virtues, we are forced to acquiesce. But we deny the implication. The belief in an existing God, the Creator and Lord of all things, demands naturally of the creature that he direct his being and all his activities, in a manner conformable with sound ethics, to that same God as the ultimate end of all things. Character education minus religion is like a building without mortar. An individual may possess all the virtues, and not be virtuous. His is a "policy character," consisting of a certain set of "safety-first" habits with reference to particular situations. A character-test might reveal a high score in his regard, but would it be true? It would amount to no more than the record of a conduct-test, excluding all the inner motivations, indeed, the whole inner life of the subject. It is here that sound, Christian ethics demands a hearing, for, without correct ethics there can be no correct principle of motivation, and, without a correct principle of motivation there is no moral character.

In view of this, the inadequacy and weakness of character-tests carried out without a correct ethical background by many experimenters, is easily explained. In no one test has the writer observed that any relation to religion and God has been put down as a requirement of good morality. On the one hand, the commonest faults of children, stealing, lying, and cheating, and on the other hand, social virtues, emotions, and points of etiquette, have served as subjects of the tests. Doctors May and Hartshorne have come closest to the Catholic viewpoint in their tests on the Knowledge of Right and Wrong. Though they profess to be beginning with fundamentals, the so-called intelligence factors, a Catholic educator must readily sense that they are not actually doing so.

It is not the knowledge of right and wrong that is nearest, or should be nearest to the heart of a child, but the reason why such faults as lying, cheating, stealing are wrong. In other words, the essential relation of man to

God and fellow-man, a relation not social merely, but emphatically spiritual, must be grasped. We need but recall the true aim of education: a sound character motivated by religious principles. Now character-tests which make this norm the basis of their efficiency will be extremely beneficial to the educational world.

A test called "Research Findings in the Moral Development of Children" by Sister Mary, I. H. M., is worthy of careful consideration. The program is thoroughly ethical. First there is our duty to God; the subject is questioned as to his knowledge and appreciation of God's position in the world of created things. Next come in order, duty to self, obligations towards the neighbor, parents, family, society at large, and finally, duty to the State. The most important discovery made in this study was that of the three stages of moral development, namely, a sense of duty to God, to self and society, and to the State. It was found, further, that moral knowledge is a matter of progressive growth through the years of childhood, adolescence to maturity, following the normal learning curve. This is of special value and importance from an educational viewpoint. From that fact, we are reminded that intellectual morality is not a matter of sudden awakening, but a gradual growth. Environment is a prime factor in the speed of development. A good moral environment of church, home, and school can not fail to accelerate this development, and vice versa. Due to man's free will, a highly developed moral intelligence is no constant guarantee of morality, yet we know positively that there must be material immorality where there is moral ignorance. The great good accruing to the individual and to society by the study of the moral condition of youth, is that better environmental conditions may surround the sphere of moral knowledge. In order that this may follow, the important presupposition must be that a correct, ethical standard of moral goodness and depravity be erected to guide the experimenter in his work, and in the reforms which should follow.

A word on the ideals and principles which should motivate every individual in all activities of thought and word and action, may be added.

Catholic children, from the earliest years, are encouraged to make the so-called "good intention" each morning, that is, to direct all that they do during the course of the day to the glory of God. This simple act amounts, in practice, to a principle of life in accord with good ethics, and calls forth a choice of ideals. A purely selfish, natural motive, or guide of action, has no place in a soul which realizes its dependence on God, and at the same time its dignity as the object of God's love. An exalted motive stamps a mark of nobility upon the character of him who performs the least good action. Surely, then, such a motive is a necessary presupposition of good character-testing.

Character-testing marks an important step forward in psychological and educational research. Let us hope that this research will found itself on noble principles, and give proper insight to the importance of religion in character-training. Based on a foundation of truth, it can give us results of incalculable value.



## Sociology

### The Federal Government and the States

MARK O. SHRIVER

THERE is no other Government in all the world with a structure like that of the United States. France has its departments, England its counties, Switzerland its cantons, but none of them bear the least resemblance to our States. Often we hear of an *imperium in imperio*, but here we have not only one but forty-eight distinct sovereignties united in one Federal Government, the seat of which is in Washington. Each one of the forty-eight is, saving what has been ceded to Federal authority, free and independent within its territorial limits. Federal power is sovereign throughout the entire territory of the United States, saving what has been retained by the several States as part of what are known as the reserved powers. Both sovereignties then are limited, both exist and exercise dominion over the same territorial area, and each within its own sphere is separate and distinct from the other.

The sphere of action within which Federal power may be exercised is as far removed from legislative, executive or judicial control of State authority, as though the two sovereignties functioned on opposite sides of the globe. At the same time, those concerns of the several States which are included within the reserved powers, are beyond any attempt at control that might be exercised over them by national power. In regard to the reserved powers, the Federal Government can do no more in, say Delaware, than can Arizona or Florida. Side by side, and hand in hand, two contemporaneous and coordinated sovereignties exist. Each has its own functions, its own responsibilities and duties, and its own peculiar and distinct limitations.

Each of the sovereignties was established for a definite purpose, each has individual character and characteristics, and each is concerned with, and only with, rights, obligations, powers, and duties appertaining to it under the Federal Constitution, which plainly holds that the enumeration of rights delegated to Federal authority shall not be construed to disparage or deny other rights retained, and that those powers not delegated to the Federal authority, and not prohibited by it to the States, are reserved to them, and to their people.

To effectuate their purpose each State, and the Federal Government, enacts and maintains its own law, erecting its own judicial system and procedure, and supporting its own executive authority. Neither may in any way intrude upon the proper concerns of the other. Except for one particular, and save in one respect, within their spheres they are all as distinct as though, instead of being on the same ground, they actually occupied different hemispheres or different planets. That respect is found in the essential provision for maintaining order and harmony among the whole, and preserving the Federal Government. It is the supremacy, if and when a conflict should arise, of Federal authority, when conflict comes on a matter that may properly be the concern of either or both. Then Federal authority must prevail. The Constitution was

created by the States, and the Constitution provides that it, and the laws and treaties made by the Federal legislature, pursuant to it, shall be the supreme law, provisions in the Constitution and laws of any State to the contrary notwithstanding. When the United States comes in conflict with a State, or with several of them, it must take precedence, it must be supreme, it must be respected and obeyed until judicial determination shall have been had, not in the courts of the State or the States but in the courts of the Federal Government itself. And yet in enactment of law and enforcement of law, neither sovereignty is dependent on or responsible to the others. Save as to the guarantee of a republican form, no one can interfere with any other, as to methods, or as to discretion which may be vested.

To one unfamiliar with American history and tradition, such a condition may seem amazing. But the United States is no mere federation or association, or, in any sense, simply a league. It is, as the Supreme Court has declared, an indissoluble union of indestructible States, restricted itself and its members restricted, and yet in the proper sphere each sovereign, each entirely independent of the others.

It has been said that the territory of the sovereignties is identical. Two bodies of law apply, and the Federal law is supreme law, but an offense against the Federal law is not an offense against the State in whose territory it was committed. It cannot be cognizable in a State court, for the sovereignties, and their jurisdictions, are distinct. Perhaps, then, those words "supreme law" need modification, or qualification, or at least, explanation. Federal law is supreme, but the power of legislation is inherent in, and one of the prerogatives of, sovereignty, and the States are sovereign. Each, allowing for certain provisions for initiative and referendum, vests the law-making power in its own legislature. It cannot be presumed to have delegated to any one, not even to the United States, the right or power of enacting laws for it.

Now partly because of this anomalous structure and partly, perhaps, despite it, recent years have brought about a demand in some quarters for what are known as enforcement acts, that is, State acts designed to enforce provisions of the Federal Constitution. Bankruptcy and counterfeiting, for example, are under Federal control by constitutional provision, but no one, not the most ardent Federalist, has ever sought State enforcement in either of those matters. Since they are strictly Federal, no State has ever presumed to interest itself in them, and this question of "enforcement" presents a novel problem in American practice. The thirteenth, fourteenth, fifteenth, and nineteenth Amendments, the only ones carrying a grant of power, say, "Congress shall have power to enforce" the provisions of this Amendment. The eighteenth Amendment, however, says, "Congress and the several States shall have concurrent power to enforce . . . by appropriate legislation." Some there are who look on that peculiar wording as a grant of power to the States. As a matter of fact, it is nothing of the kind. It is rather a restriction or a limitation upon them, quite in line with the present trend in constitutional development and

change. For the Supreme Court declares that, Congress having acted through the passage of the National Prohibition Act and its supporting legislation, all that the States can legally do is to assent to the congressional decree through passage of substantially similar acts, which may not in any way conflict with the doings of the Federal authority.

Whether a State may act or not, State action necessarily brings a disturbing factor to the fore, a feature which proponents of this so-called State enforcement seek eagerly to keep deep in the shadow. That feature is the double jeopardy, banned by the fifth Amendment to the Federal Constitution. Now as has been said, a State may not prosecute a citizen for a violation of the Federal law, for such an act is a Federal crime, and only a Federal crime, with which States have no concern. But if a State has an enforcement act concurring with the Federal act, we have a different situation. Then one act can, and often does, constitute two crimes, one against the State and one against the United States. Each may then prosecute in its courts and, on conviction, punish for the affront to its sovereignty. Such a condition, the Supreme Court has said, is not double jeopardy, for there is a double offense, and so, in an instant, the protection of the fifth Amendment, in that respect, is gone, as many an unfortunate has discovered to his sorrow.

If, as Jefferson has said, the least governed are the best governed, surely the part of wisdom would seem to be to leave Federal affairs strictly and solely to Federal cognizance, and have done for all time with the disabilities and burdens consequent on concurrence and enforcement. The part of prudence is to render to Washington the things that are Washington's, and to leave to the several far-flung States, those other things more properly appertaining to them, that is, their reserved powers under the Constitution, and the others, neither delegated nor denied.

If law is to be respected, if there is to be concurrent enforcement, let it be had fully and freely, for every Amendment, for every clause, and for every section, so that at all times equal and exact justice may, so far as is possible, be done between man and man.

### SUNDOWN

The pines clutch at the sun-gush with frenzied hands,  
While the last pigments fall;  
The sun—the great, red sun-face—understands  
When the pine-trees call—  
Brown roots in soil forever burning and churning,  
Strong boughs that cringe from the eyes in the night's wall.

Through the watch of the dusk each silent pine remembers  
The sword of the night—  
Its leaping edge—the fire-brimming embers—  
The mountain-flood of might,  
When the face of the sky flashed from a pit of darkness,  
Leering with light.

The pines hug to their hearts the purple and gold  
Of the sun's farewell;  
They know that time around their roots builds mould,  
And two proud patriarchs tell  
How in one hour that trembled into autumn,  
Ten brothers fell.

J. CORSON MILLER.

### With Scrip and Staff

**A**FTER all, said Father McElmeel, S.J., as he recently visited the Pilgrim's cave and told of his Tinneh Indians in Alaska, the old devices cannot always be abandoned at once for the latest inventions. Airplanes, for instance, cannot supplant dog teams over night. Being asked as to why, he gave as his experience that for Arctic, or sub-Arctic conditions, specially expert aviators are needed, to say the least, in view of the absence of landing fields, the difficulties of the climate, fogs, etc. But the support of specially expert aviators for daily use is not practicable for most missions. Nevertheless, for occasional use, as for the Bishop's visitation of the missions, the reduction to a few hours of what takes weeks and months of "mushing" is well worth the extra expenditure.

Although the Arctic may have its special difficulties, mission aviation is gradually making its way. Just recently the notice appeared that the famous German aviator, Capt. Hermann Koehl, has taken up the work of Director of Aviation for the German Catholic association for mission transportation, MIVA, and will give all his time to its problems. Baron von Huenefeld, Capt. Koehl's organizer, has winged his way to eternity. Captain Fitzmaurice, his other companion, has always been inclined to keep an eye out for a safe landing place in the world to come. But Captain Koehl is looking for some thousands or more as passengers, to take with him on his great voyage.

**S**O, too, a kindred question arises concerning the support of foreign and home missions: shall the solution of this perpetual "up-in-the-air" question be found by traveling along with the traditional dog team of individual agencies and appeals and sources of interest, or shall we all mount up in some great tri-Ford plane of a unified-budget and united-board system, and so fly away over all obstacles to glory?

As a little light on such a problem, we may glance at the growth, in recent years, of the sums contributed to Protestant foreign-mission work, as shown in a recent study published by the Institute of Social and Religious Research (230 Park Avenue, New York): "Trends in Protestant Giving," by Charles H. Fahs. After grouping together the total receipts for fifteen Protestant denominations, the following table is presented for the years 1901-1927:

1901	\$5,300,100	1911	\$11,224,362	1921	\$29,833,727
1902	5,718,444	1912	11,944,895	1922	28,476,034
1903	6,074,698	1913	11,592,186	1923	28,437,182
1904	6,300,362	1914	12,156,458	1924	26,935,590
1905	7,085,497	1915	12,490,490	1925	27,885,261
1906	7,617,987	1916	13,276,911	1926	28,239,962
1907	8,469,792	1917	14,752,854	1927	27,179,594
1908	8,441,274	1918	16,482,885		
1909	9,499,781	1919	21,288,749		
1910	9,605,414	1920	29,671,076		

The peak, or highest point, of these contributions, was reached in the year 1921; since when there has been a



slight, but practically steady decrease. Other groupings of denominations follow this same general scheme. The same, too, is remarked in the charts given for total benevolences; whereas the figures for local, or congregational expenditures, are constantly on the increase up to 1927, the latest date available.

Despite the decrease in both factors—total benevolences and foreign missions—the *ratio* of contributions appears to remain the same as between the two.

AS possibly causing this decrease in mission contributions, agencies other than church boards have been suggested: such as the Near East Relief, the Y. M. C. A., and Y. W. C. A. foreign work, and "finally the question has been raised whether a number of organizations avowedly fundamentalist in theology, putting a major if not exclusive emphasis on evangelistic effort, and with their interest directed especially toward unoccupied areas and unreached tribes and people, may have been drawing away support from the denominational boards." Yet, there is no evidence of any correlation between the growth of income of these outside agencies and the decrease in question.

The two possible factors that are mentioned are rather unexpected. They are: denominational debts and unified promotional agencies. We learn:

In 1928 the Methodist Episcopal Church was carrying a total debt of upwards of \$75,000,000 on church edifices, parsonages, boards, and institutions in the United States, involving an interest bill of more than \$4,000,000 annually. From 1916 to 1926 the increase in debt on church edifices alone of this denomination, the largest of the Protestant bodies in respect to membership, exceeded \$26,000,000, according to the Religious Census.

Particularly hard off are the Southern Baptists. Dr. E. P. Alldredge, in the Southern Baptist "Handbook" for 1926 states: "Another annoying and destroying factor in the present precarious situation which confronts Southern Baptists is the gigantic and mounting indebtedness which we are fast accumulating." In 1925, their indebtedness for boards and institutions totaled \$5,337,960.93. A survey as of January 1, 1927 raises this amount to \$6,521,756.76, an increase of over \$1,150,000.00 over the preceding year.

Adding to this the debt on the various State boards and State institutions, amounting to \$11,761,346.00; and the indebtedness on the local churches for church buildings of \$26,500,000.00, the grand total is reached of \$44,783,102.76. Dr. Alldredge comments:

Here are \$4,600,000 more of indebtedness than the total of all funds raised for all purposes by Southern Baptists in 1926.

Southern Baptists are now paying over \$2,600,000.00 interest on their total indebtedness every year, which is as much as they gave to home missions, foreign missions and State missions in 1926. Their total indebtedness is mounting up at the rate of approximately \$1,500,000.00 each year.

With thirty per cent of our churches and over sixty per cent of church members, taking the South as a whole, almost wholly unawakened, uninformed, and unenlisted; and with thousands of our best churches cutting down the percentages of the gifts of our people which go to missions and benevolences to twenty-five, twenty, fifteen and even as low as ten cents out of the dollar, it is difficult to know how or when or where we shall be able to turn back this increasing tide of debt.

It seems clear, however, that unless Southern Baptists find a way or make a way to turn back this tide of debt within the next three years, State missions, home missions and foreign missions must largely cease to function.

From which Mr. Fahs soberly concludes: "The increases in debt carried by the Protestant churches, and the inescapable additional sense of burden experienced by the supporting constituencies because of the measure in which the future has been mortgaged to meet present situations, would assuredly seem to be a factor in the decrease in benevolent giving in recent years."

Out of these figures, too, a lesson of caution may be learned by Catholics as well, lest we overburden our own religious corporations in the contagious tide of "expansion."

UNIFICATION of budgets and agencies the report regards as a natural development from the pressure put on pastors, the growth of boards in size, the multiplicity of appeals, etc., and remarks:

Not a few of the great boards gave up their immediate contacts with constituencies, long conserved and cultivated, and unification and consolidation of benevolence became the order of the day. . . .

With unified promotion campaigns to raise unified budgets, church servants of a somewhat new kind were called into action. Responsibility for raising funds was largely shifted from the administrative groups of the various boards to central promotional staffs, whose members were unavoidably further removed in feeling from the areas of poignant need than were the administrative officers of the boards. . . . The faithful few or the many, who had come through the years to visualize specific situations and needs, now had their eyes turned towards a "budget" to be raised.

Here again, as we take leave of this basketful of figures, we gather that Catholics may learn caution in trying to solve all questions of home-mission and foreign-mission support by the magic of the unified-budget plan alone. We may need still to mull along awhile in close touch with the *terra firma* of personal interest.

PERHAPS as many obstacles as any man can run up against in any one mission work face Father Barnabas Lafond, a Franciscan missionary from Edmonton, Canada, who has volunteered, and been accepted by his Superiors and the Holy See, to establish a leper home in Thibet. Mr. Okakura, the Japanese Buddhist pilgrim of Thibet, used modestly to say that he thought he could put up with that country until he saw its inhabitants sitting out in the icy breeze, at zero Fahrenheit by his Tokio thermometer, dressed (as to the upper hemisphere) with somewhat less than scant. Impossible travel, impossible food and near-food, the thorniest of languages, disease and immorality, fanatic superstition and hatred of foreigners, political anarchy, and so on, will meet this heroic missionary at the threshold. Still, the Parisian lady explorer, Mme. David-Néel, explored Thibet and learned to drink tea flavored with stale butter, merely from love of adventure. The love of God and of suffering humanity will carry Father Barnabas over obstacles higher than the Himalayas; as it did his Franciscan predecessors in Central Asia. We wish him support in his work. And a visit from Captain Koehl.

THE PILGRIM.

## Dramatics

### Midsummer Drama

ELIZABETH JORDAN

**I**N the late spring the producer's fancy lightly turns to thoughts of revues, and by midsummer the best of his revue offerings are holding the New York stage to the satisfaction of the public and to the dimming of other theatrical attractions.

By far the best revue of this season is young Bill Brady's "The Little Show," put on by him and his partner, Dwight Deere Wiman, at the Music Box and giving theater-goers the most amusing evening any theater is offering them this summer. These young partners have spent some money on their cast. Clifton Webb and Fred Allen are their leading merrymakers, and the list of supporting players includes Dorothy Humphries, Romney Brent, Bettina Hall, John McCauley, and a recent comer to the stage, whose final number on the program, "Moanin' Low," is one of the big hits of the production. There are also two pianists, Ralph Ranger and Adam Carroll, whose music is good enough to give them a satisfactory place on the payroll. But Messrs. Brady and Wiman have not spent vast sums in costumes and scenery. In this they have been extremely wise, offering a needed lesson to the Messrs. Shubert, whose "Night in Venice," another successful revue of the season, probably cost ten times as much as "The Little Show" did, and is not half so good.

But of that, more, anon. Just now I am calling attention to the excellent Brady-Wiman plan of spending money on a good company and good music and dancing and omitting the "sumptuous" sets and costumes that cost a fortune. The Brady-Wiman sets and costumes are very pretty. The audience asks nothing better. But the audience hasn't much time to think of sets and costumes. It is too busy following the always clever and often brilliant skits of "The Little Show." Without exception these are really good—the best being Miss Holman's "Moanin' Low," "The Still Alarm" and "The Theme Song." The last is a capital burlesque in which a popular song writer offers a theme song to a captain of industry, setting forth in impassioned words and music the merits of the latter's business. He puts it over, and a mighty good take-off it is on the slushy sentimental theme songs of the day.

The most ambitious offering of "The Little Show," "The Song of the Riveter," which was supposed to knock the audience out of its seats, disappointingly proves to be a damp piece of fireworks. Evidently the producers designed it as another such hit as "Old Man River" and they have built the framework of a mighty steel skyscraper for it, and put a husky young riveter on top of the building to sing his song. But the expected thrill does not come off. The song isn't good enough. Possibly, too, in this period of abundant building operations, the average citizen hears all the riveting he wants going on next door to his own happy home. But it is ungracious to point out one near-failure in the revue when the rest

of the performance is so far above the average. Clean, too.

And that brings me back to the Shubert revue, "A Night in Venice," which is so far from clean that even the ultra-sophisticated and tolerant newspaper critics are protesting against its muck. Percy Hammond, of the *Herald Tribune*, goes so far as to suggest that the Shuberts offer two versions of their new revue: one for the large public which likes decency, the other for that mysterious class which supposedly demands theatrical sewage. But the Shuberts have not cleaned up their offering and the District Attorney's office is too busy pursuing the elusive murderers of New York gangsters to pay any attention to a situation that calls almost as urgently for action.

John Drinkwater's dramatic offering, "Bird in Hand," put on by Lee Shubert at the Morosco Theater, has had one of those experiences which leave producers guessing more than ever. Practically every press critic in town dismissed "Bird in Hand" as trivial, and expected it to pass away in a week or two. Instead, it revealed an amazing and increasing vitality. It has filled the Morosco for months and at the time these words are written it is still with us. It is pleasant to see it survive, for "Bird in Hand" is really an amusing comedy and clean as a snowflake, despite the fact that one entire act is laid in a hotel bed-room in which two men appear in their pajamas throughout the scene and the third wears an old-fashioned night shirt. Thus informally clad, the three men, one of them a judge, find their room a rendezvous for all the other characters in the play; and in the course of a very busy night which ends toward dawn the unwilling hosts untie a complicated knot in the love affair of the daughter of an English inn keeper, who guards her too suspiciously. The interest in this act never flags, possibly owing to the light-comedy appeal of the night shirt—whose wearer, by the way, is a man of excellent habits and high ideals. Lacking the night shirt the final act drags a bit, but "Bird in Hand" is on the whole very well worth seeing, and no reasonable person can take exception to its manners or morals.

Unlike "Bird in Hand," "Congratulations," a new comedy by Morgan Wallace, produced by L. S. Lawrence at the National Theater, with Henry Hull in the leading role, started out with many friendly pats on the back, and perished after a few weeks of hard going. That, too, was rather surprising, for "Congratulations," while it was nothing to make a song about, had at least an idea and some good situations in it. Henry Hull is recently as unfortunate in his manager's choice of plays as Douglas Fairbanks was just before he went into moving pictures. One wonders, sometimes, whether Mr. Hull's habit of speaking as if he had a large obstructing object in his mouth may not account for some of his hard luck. His diction is always difficult to follow back of the third row in the orchestra, and all too frequently he is wholly unintelligible. A course of English speech, such as all the Hollywood stars are taking these days, might do wonders for Mr. Hull. His acting is always good.

A light comedy that is lingering on through the hot



months is "Little Accident," that offering of Floyd Dell and Thomas Mitchell which Crosby Gaige is presenting at the Ambassador. The start-off of this play is repellent. The curtain rises on the wedding day of a young man who had had a brief love affair with another girl and presumably has been dropped by her. On his wedding morning he learns that she is in a Chicago hospital where her child (and his) has just been born. He interrupts the wedding rehearsal, rushes out of the house, and takes a train for Chicago. Arriving at the hospital he discovers that the mother of his newly born son, a girl with advanced ideas, has handed her baby over for adoption by strangers and that our hero's presence is merely required to satisfy these strangers that he is a normal and healthy young man who has handed down no physical or mental flaws to his offspring.

Fatherhood is suddenly born in that hero. He begs the girl to marry him, but she refuses. Fiercely resentful of his baby's vicissitudes, he kidnaps the child, hides himself with it in a lodging house, and devotes his days and nights to the care of the infant. Of course in the end he and the baby's mother come together again and are married. She has discovered, in her grief over the disappearance of her child, how unsound her theories were. They both love their baby, are ready to die for it, better still are ready to live for it and care for it. The lesson is wholesome and they have gone through enough tribulation to drive it in. The playwrights keep strictly to their point, there is no unnecessary vulgarity in the lines, and the humor is legitimate. But of course there are those whose sensibilities will be outraged by the entire theme.

Slow in getting 'round to "Little Accident" I have also, for different reasons, left undiscussed the revival of the good old melodrama, "After Dark," which is luring so many New Yorkers across the river and into Jersey. By this time everybody knows that a group of far-seeing young men—Messrs. Morley, Throckmorton, Milliken and Gribble—dug the old Boucicault melodrama out of theatrical storage, shook the dust of half a century off it, and have been presenting it for many months and with great success at the Old Rialto Theater in Hoboken. They have made a good job of it, have devised satisfactory sets and costumes, have gone to much trouble and expense in getting together the necessary mechanical effects, and have engaged a company which gives the old play "straight," nobly resisting the ever-present temptation to burlesque or even to underline their work. Producers and company have been rewarded for this restraint. Thousands of New Yorkers have been whirled through the tube to see the famous melodrama our parents and grandparents wept and thrilled over, and few spectators have regretted the journey. "After Dark," holds a strong appeal for its modern and sophisticated audience, which hisses the villain, applauds the old songs, and heartily cheers the famous rescue in the Lackawanna tunnel. The singing in the play is among its best attractions.

Spectators are urged not to eat peanuts during the performance and not to check the action of the melodrama by ill-timed interruptions. They do both, and will do so, while the melodrama holds the Hoboken boards.

## REVIEWS

**Letters from Baron Friedrich von Hügel to a Niece.** Edited with an Introduction by GWENDOLEN GREENE. New York: E. P. Dutton and Company. \$3.00.

The best—and really the true side—of Baron von Hügel, and not his anxious questionings in the Modernist controversy, is revealed in these letters, written in all simplicity and confidence to his niece, from 1918 to 1924. His long patience was rewarded by her entrance into the Church in 1926. Miss Greene has done his memory and the world a good turn by publishing them. "I wanted," he wrote to her in 1920, "a heroic Christian who was almost a Neo-Platonist; an Institutional who, in some ways, hung loosely on institutions; a deep thinker beset with much psycho-physical disturbance." Once one realizes how these words apply to their writer, one respects all the more the concern that a man naturally tending to self-absorption showed for others' spiritual good. "I find myself inclined," he wrote, "to be very zealous to help souls to make the most of what they already have. . . . My second zeal includes the ardent wish and hope of serving sore and sulky, fallen-off or falling-off Roman Catholics—to heal their wounds and bring them back." Where the Baron may have been apt to mislead a little the unsuspecting was in his transferring his own persuasion of safety in close, continued contact with the non-Catholic theological world to persons less competent than himself and less immune to that type of influence. So, too, the individualistic ideas that he found encouraged by the Abbé Huvelin kept him from seeing how much of an idiosyncrasy was his dislike and dread of "Church activities," and how little suited for Catholics in general. But granting this, and granting his little oddities of style and thought, one's main impression is of his real hunger for holiness, and his astonishing rightness on the many points of Catholic teaching that he undertook to explain to his niece. Catholic teaching on sin, the Holy Eucharist, confession and its obligation, hell, the crucifix, spiritual ideals and practices, the Pharisees, and on many other topics is presented with a skill born from long practice in dealing with the non-Catholic mind. Those who share either von Hügel's zeal or his self-imposed task will find no small help in his quaint, unconventional comparisons and explanations.

J. L. F.

**Henry the Eighth.** By FRANCIS HACKETT. New York: Horace Liveright. \$3.00.

Neither England nor the State Church of England is very proud of the eighth Henry; nor is the Catholic Church in which he was born and reared, and in which he wanted to die, happy to claim him. He is a powerful example of what royalty, as a state of life, can do to a man. Henry, when he came to the throne by the grace of his father's death, was a handsome, brilliant, charming, sufficiently pious young man. When he relinquished the kingship to his diseased son, he had had recorded against his name practically every sin that falls within the scope of the Ten Commandments. In justice, however, it must be said that the variety and the picturesqueness of the crimes were largely due to the unfortunate fact that Henry held the position of king. In this much-heralded biography of Henry, very little of the rascality of the King is left unnoticed; for that matter, the character of scarcely any one of the innumerable personages mentioned in the long course of the book is left unscathed. Blessed Thomas More is, perhaps, the only man whom Mr. Hackett does not "debunk": and the only possible reason why Mr. Hackett does not draw a slimy cloth across More is because there are no startling revelations to be discovered about him and because any lies about him would be palpably false. In the appraisal of Henry's character, Mr. Hackett is more than three-fourths correct. He follows the development of the mind, the passions, the aims, the conscience, the knavery of the king with fine psychological insight and with brilliant analysis. His portraits of Henry's frequent wives are likewise incisively painted, as are those of Wolsey, Cranmer, Cromwell and the variegated swarm of dukes, ladies, bishops, courtiers, scamps and politicians that infested the royal court. Mr. Hackett's most notable gift is that of a reporter of society events and gossip. He makes some show of presenting the historical back-

ground, which, strangely, he banishes to the end of the book, but in this he is not on such sure ground as he is when sketching portraits. His historical knowledge of the politics of England and their relation to the political scramble on the continent under Francis, Charles, and the Papacy has been derived from the traditional, and largely prejudiced, English sources. In the ecclesiastical phases, especially that of Henry's divorce from Catherine, Mr. Hackett leans more on the testimony of Henry's parasites than on the clear evidence presented to the courts. In addition, Mr. Hackett does not seem fully to comprehend the religious elements involved in the divorce; to him, it is a mere matter of sex and politics. He misses a great number of fit opportunities to be his usual mordant and cynical self in his omission of the sack of the monasteries. Born and educated in the same Faith as Henry VIII, Mr. Hackett, through his many sneers and satiric allusions to things religious, gives the impression that he has lost what Henry clung to. For Henry, with all his weaknesses of flesh and all his evilness in deed and ambition, retained his belief in God and the supernatural.

F. X. T.

**Ancient and Medieval History.** By CARLTON J. H. HAYES and PARKER THOMAS MOON. New York: The Macmillan Company. \$2.60.

From preface to epilogue the reader's attention and interest is stimulated and held by this story of man's achievement from the dawn of human existence down to the eve of the French Revolution. To do justice to the splendid manner in which Professors Hayes and Moon have accomplished their task, expressed through the pages of this book, would require a detailed analysis. No movement of major importance in the whole history of human progress has been omitted, no minor event over-emphasized. And if the selection of movements and events is judicious, their portrayal, treatment and analysis is likewise sagacious. To employ this work, however, as a textbook for a one-year course to high-school students is over-estimating such students' ability and progress. They lack the experience, the maturity, the poise and balance of mind necessary to absorb intelligently the vast amount of coordinated facts and deductions contained within its pages. When to this incapacity is added the time restriction imposed by the duty of preparing other subjects equally important in their daily schedule, it becomes clear that the students—even industrious, capable and ambitious high-school students—could not profitably follow and comprehend this text. It is to be regretted that Professors Hayes and Moon failed to include a brief, succinct and true account of the origin of man through direct creation by God. Their references, too, to the continuation of God's unbroken intercourse with man through Revelation—whether oral or written—leave much to be desired. However, as their work is not primarily theological, one must refrain from undue criticism on these points and most heartily congratulate them on the estimable accomplishment of their labor.

M. J. S.

**Emma Willard: Daughter of Democracy.** By ALMA LUTZ. Boston: Houghton Mifflin Company. \$4.00.

With all the advantages of higher education freely offered them in public and private institutions, women of the present generation are apt to forget that these opportunities were not enjoyed by their grandmothers, even in the progressive United States, less than a century ago. The leader of the then radical movement for feminine higher-educational emancipation was a New Englander of far-seeing vision and womanly intuition who, while she realized that advanced education for her sex had its dangers, nevertheless felt that the best interests of American society would be served were she given kindred opportunities with her brothers to develop herself intellectually. Alma Lutz, in the present volume, tells the story of Emma Willard's beginnings of higher education for young ladies, depicting at the same time the quiet but not altogether uneventful life story of an interesting personality, a woman of principle and character, still worth the emulation of her American sisters. It was Emma Willard who offered the New York State authorities a "plan for improving female education"; who established first at Middlebury, then at Waterford, and finally in

Troy the female seminaries that were to test and demonstrate the possibility and advantages of higher feminine instruction. She was also a prime advocate of whatever might make for the improvement of teachers, and helped promote the establishment of teachers' institutes. She was also the authoress of a number of textbooks and, incidentally, of some bits of poetry, though the only one that has remained popular in our own day is that beginning with the familiar lines, "Rocked in the cradle of the deep." College women and school teachers will especially profit by the volume, though there are some provocative passages in it also for all interested in the so-called movement for the emancipation of women. Mrs. Willard's program was particularly insistent on the importance of religious training, and draws a keen distinction between educating women for life and educating female politicians. Needless to say, the volume does not in any sense touch the beginnings of Catholic higher education in the United States.

W. I. L.

## BOOKS AND AUTHORS

**Europe's Hall of Fame.**—History has left us but relatively few details of the life of Letizia Bonaparte. However, out of this scant material Norval Richardson has constructed in "Mother of Kings" (Scribner, \$5.00), a not uninteresting biography. Few mothers have had the experience of seeing their children, born in poverty, all attain to the wordly grandeur that Letizia Bonaparte witnessed. The salient facts of history are quite naturally adhered to, but the author undertakes to fill in the picture out of his own colorful imagination. Mostly done in dialogue form, the volume is more than usually readable, and unlike so many contemporary biographies is neither cynical nor iconoclastic. Mr. Richardson represents Letizia Bonaparte as above all a motherly woman, simple in her tastes and godly after her own fashion, sensible and courageous, but almost as ambitious as the most famous of her sons, and intensely jealous, so that she often allows her mother love to blind her judgment of right and wrong. Her eight children are continually met in the pages of the volume with all the romance that is attached to their respective careers. Possibly Napoleon himself is the least accurately sketched.

The beginnings of the reign of Pope Pius V make up the subject matter of "History of the Popes: Volume XVII" (Herder, \$5.00), edited by Ralph Francis Kerr from the German of Ludwig, Freiherr von Pastor. Pius V (before his elevation to the papacy, the Dominican Michele Ghislieri) is best remembered in Church history as the enforcer of the decrees of the Council of Trent, though he has very many other claims to the respect and gratitude of the Faithful. Of unquestioned holiness of life, he was the friend of St. Charles Borromeo; zealous for the extirpation of heresy; a promoter of public morality in the Papal States; a fosterer of art and literature; a reformer of the clergy and Religious Orders; the promoter of the Roman Inquisition; the reviser of the Breviary, Bible, and Canon Law, etc. All these activities which mark the beginning of his pontificate are sketched interestingly, and with the copious footnotes and critical references that have characterized the other volumes in Dr. Pastor's splendid historical volumes.

**Retreat Readings.**—Following the method of mental prayer which St. Ignatius calls contemplation, Mother St. Paul has prepared a series of meditations on the public life of Our Lord under the title "Vita Christi" (Longmans, Green, \$2.00). The first volume to make its appearance is concerned with the preliminaries and the beginnings of the Public Life. Starting with the Baptism of Our Lord the subjects of meditation lead up to the second Paschal feast. There are seven contemplations on the Beatitudes and six on the Lord's prayer. This little volume, like Mother St. Paul's "Sponsa Christi" is characterized by a deep spiritual insight and a gentle human sympathy and understanding. Though the book is especially suitable for post-Pentecost reading, it has also a special timeliness for the days of retreat.

The Rev. M. C. D'Arcy, S.J., in a modest little volume of almost a hundred pages explains "The Spirit of Charity" (Benziger, \$1.00). Very humbly the author refers to this work as



"a kind of notebook in which certain ideas and reflections have been set down." But the notes are so clearly presented and so attractively handled that each of the ten chapters makes pleasant reading and profitable material for meditation. The chapters on "Love and Desire," "God and Human Love," and "The Charity of Christ," make splendid readings for the closing days of retreat.

The "Spiritual Exercises of a Dominican Friar" (Benziger. \$1.00), edited by C. Kirchberger and now published with a foreword by F. Vincent McNabb, O.P., is the work of William Perin, O.P., which first appeared in 1557. The present text follows this early edition and retains much of the quaint style of the original. As a link between the old and the new English ascetical literature, this little volume will be welcomed by those who are interested in the Marian religious revival.

The history of the Retreat Movement is briefly outlined by Edward F. Garesché, S.J., in the earlier chapters of his excellent little handbook "Retreat Readings" (Benziger. \$1.25). After a short prelude, in which the nature, excellence, and utility of a retreat are convincingly set forth, the author tells the story of the prodigious growth of the movement for "closed retreats" and echoes the clarion call of the Holy Father's encyclicals which express the desire to see retreat houses multiplied so that every Catholic may share its benefits. There are nine chapters designed for readings during the time of retreat, and for the days after retreat when it is often so useful to recall these moving considerations and salutary thoughts.

The Rev. J. P. Miller, C.S.S.R., has translated from the German the "Retreat Discourses and Meditations for Religious" (Herder. \$2.50) of the Rev. J. P. Toussaint. The orderly arrangement, the clear presentation and comprehensive treatment of the usual topics which come under the heading of this title, will make the volume a welcome addition to the retreat library. The discourses, at times, take on the character of a mere outline and there are many places where a need of a sympathetic understanding and a less rigorous interpretation may easily be supplied by a prudent director who has to deal perhaps with more delicate and scrupulous souls.

**Instructing the Layman.**—One of the most convincing recommendations of Catholicism to the practical-minded American is the fact that it is a system based on reason and that it works. In popular style and simple language Albert Power, S.J., sets forth some aspects of this appeal to reason in his exposition of "Plain Reasons for Being a Catholic" (Pustet. \$2.00). Starting with the intellectual foundations of Catholicism and applying them to the Catholic act of Faith, the author shows the lack of reason in other systems and the practical working out of the Catholic position in such matters as defense and enforcement of the Moral Law and disciplinary regulations for the Faithful. Our laymen, instructed by these pages, could do much to enlighten non-Catholics and give them a better understanding of the Church's teaching and spirit.

"The Inspiration of the Bible" (Herder. \$1.00) is a timely presentation by John A. McClorey, S.J., of a subject that is little understood today even by many Catholics. The author's charm of style makes this book interesting while it instructs.

In the form of genial dialogue "A Convert-Pastor Explains" (Bruce. \$1.50) by the Rev. J. R. Buck, treats such subjects as the need of a Church, the marks of the Church, Confession, etc. The explanations at times are too much involved with the interruptions and remarks which enliven the conversation but impoverish the exposition of truth.—The Rev. J. H. Burbach, who has had long experience in instructing children and converts has compiled an illustrated exposition of the fundamental teachings of the Church which he calls "The Catholic Religion" (Craftsman. 80c). Written in plain, simple language, with almost two hundred illustrations, many of them familiar from Bible History days, the book will attract children and prove helpful to prospective converts who wish to know the fundamentals of our Faith.

**Theology in Latin.**—Announcement is made of the publication of the third and fourth volumes of the "Theologia Moralis

Universa Iuxta Codicem Iuris Canonici" (Turin: Marietti. L. 40' by Camillus Colli-Lanzi. The third volume continues the course in the Sacraments begun in Volume II and is followed by a practical treatment of the subjects of restitution, the precepts of the Church, and the peculiar obligations of clerics, Religious, attorneys, doctors, *et al.* The fourth volume is entirely taken up with the Sacraments. The author has made use of the latest official documents, particularly those of the Code Commission. While the treatment of certain topics is briefer and less adequate than might be wished, especially in view of local American problems and conditions, nevertheless, the author states his principles succinctly and clearly.

A volume on a more detailed topic of Canon Law is Marius Pistocchi's "De Re Beneficiali" (Turin: Marietti. L. 15). The author, after some general notions on ecclesiastical benefices, explains the canon law on the subject, outlines the historical development of the ecclesiastical regulations regarding benefices, discusses civil regulations in so far as they affect them, particularly in Italy, and examines more fully some of the more intriguing problems connected with their holding. Though the law of benefices has not that wide application in the United States that it enjoys in Europe, nevertheless it is one of those topics with which no cleric can be wholly unacquainted, and on this account Dr. Pistocchi's volume will be found helpful at least for reference.

The growth of interest in retreats in recent years makes useful for those who are particularly interested in the system of the Spiritual Exercises of St. Ignatius a small print "Exercitia Spirituality Sancti Patris Ignatii De Loyola. Textus Hispanus et Versio Litteralis Autographi Hispani" (Turin, Marietti. L. 6) by the Very Rev. John Rootaan, S.J. The presentation of the autographic Spanish text in parallel columns with Father Rootaan's Latin version helps those familiar with both languages to a better understanding of the mind of St. Ignatius in the composition of his famous little volume.

**Catholic Thought and Influence.**—Philip Hereford, who was "led back through Newman to the Faith," has translated from the French, "Newman's Apologetic" (Herder. \$2.00) by the Rev. J. D. Folghera, O.P. There is a growing need for this type of Newman apologetic. As Father Bede Jarrett writes in the introduction, "Newman was given, before 'the age of psychology' had properly begun, to be master of that science in his exquisite analysis of the act of faith." In him the thinker goes side by side with the psychologist, the historian, the scholar. The author's intention in this study is to treat particular aspects of Newman's apologetic and after a discussion of the religious evolution of Newman, drawn from his "Apologia," Father Folghera interprets the thought of the Cardinal on miracles, the Church and the churches, his defense of English Catholics against Protestants, the devotion to the Blessed Virgin and Papal Infallibility. Needless to say, the volume is a valuable addition to apologetic literature in English and educated non-Catholics would find it an excellent guide to the truth.

It is fortunate for American letters that the popular author of *Evangeline* and *Hiawatha* did not limit his intellectual and spiritual horizon by the drab hills of early nineteenth-century New England. Instead, he traveled widely in Europe and especially in his youth, drank in the spirit of the Middle Ages under the shadows of Cathedral towers. The Catholic element and sources of his work are minutely examined in "Catholic Influence on Longfellow" (Maryhurst Press, Kirkwood, Mo. \$1.50) by the Rev. R. P. Hickey, S.M., Ph.D. After sketching in detail the American, English, French, Spanish, Italian and Germanic Catholic influence on Longfellow's work, the author summarizes his study: "Longfellow has drawn upon the whole range of Catholic theology, philosophy, devotion, ritual, institutions, popular legends and traditions to develop the themes of his poems." The influence of Catholic writers from Dante to Ozanam, and of travel in Catholic countries, is well set forth. Although not a major poet, Longfellow is primarily the "poet of the home," and still claims wide popularity. Father Hickey's volume should be most useful to Catholic teachers and students.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Mr. Mencken on Religion and Morality

To the Editor of AMERICA:

Last winter differences of opinion were expressed in the correspondence column of AMERICA concerning the religious attitude of Mr. Mencken. May I call attention to a recent utterance of this gifted journalist?

He reviews, with his usual esprit, Mr. Lippmann's "Preface to Morals." I quote the gist of Mr. Mencken's reaction to Mr. Lippmann's brilliant book.

There is no more moral chaos today than there has been in other ages. The great fundamentals still survive: honor . . . courage . . . charity, decency. What we lose is simply trash—the accumulated rubbish of centuries of bad government and insane theology . . . Let it go! The sound metal remains . . . Honor has no more to do with religion, whether high or low, than it has to do with mathematics. It is, in a deep sense, the very antithesis of religion. It is civilized man's answer to a God whose arbitrary mandates and taboos were framed for peasants. . . .

Voilà! the confession of faith of H. G. Mencken! Catholics must sympathize with his tireless crusade against Methodist fanaticism, and against "bunk" in general. But *salvo meliore judicio*, we should recognize that at heart Mencken is an enemy of dogmatic religion in every form. *Non tali auxilio; nec defensoribus istis.*

I do not judge Mr. Mencken's motives, but Catholic youth should be warned that he is no safe guide. The malign influence of Maurras upon the Catholic intelligentsia of France affords a striking object lesson and a warning. Let us fight our battles unaided by "free-thinkers" and "advanced" men of all descriptions.

The writer may be mistaken, but he at least reluctantly sees in Mencken a certain re-incarnation of Voltaire. Catholics, with Mencken, must dislike and resist the excesses of "evangelical" Protestantism, but from very different motives. To us it is fanatical heresy, to him but an inevitable result of "dogmatism."

New York.

LAURENCE K. PATTERSON, S.J.

### The Last Chapter

To the Editor of AMERICA:

In the July issue of *Catholic Truth*, published by the London Catholic Truth Society, is this note:

The death of Mrs. Auffray, better known as Edith O'Gorman, has brought her account of convent life once more into prominence. Her book, written many years ago, is still on sale, and though it has never become a classic like Maria Monk's "Revelations," yet it has a certain staying power. Mr. Anstruther's analysis of its contents under the title "Edith O'Gorman and Her Book" (C. T. S., 2d.) will be found useful.

The last chapter of a life of eighty-eight years closed, but the evil done during most of them unfortunately will live long after its author has faded into a blurred memory among the inflections of her type which the mysterious dispensations of Providence permitted to fall upon her own and other generations.

Baptized Bridget O'Gorman, she was for a short period in her earlier life a member of a parish community of Sisters of Charity at Jersey City, N. J. When she left this association, it was in the Nativism era of the 'seventies. Falling under that baleful influence, she became an "escaped nun" and began the evil career that has just closed with an international range. Her "revelations-and-escape" lecture was concocted for her by the bigot editor of a Jersey City daily, aided by a ranting preacher. Her given name did not suit the picture, so they changed it to "Edith" and she started out and for several years toured the congenial

rural sections where her kind are sure of sympathetic audiences. She married a man named Auffray and the pair made a profitable living by selling their unsavory stories. About 1897 she went to England and there continued the same course, disorder and trouble usually following her visits to the localities where Catholic Irish workmen had settled.

A relative of mine was then pastor of St. Paulinus' Church, Dewsbury, and he wrote asking if particulars of the woman's career could not be sent him to help to put a stop to her propaganda of anti-Catholic slander. For this purpose I went to St. Elizabeth's Convent, at Madison, N. J., where the venerable Mother Xavier, the Foundress and head of the New Jersey Sisters of Charity, gave me the details of the "Escaped's" real record. This I made out in a formal statement, took it to the British Consul's office, had it attested and visé'd in the usual official method and sent it over to England. It was used, I believe, for some time to head off the lectures announced in various English centers. But, as has happened in most of these instances, the woman kept appearing in spite of such expositions of her true character. The latest was in Scotland last year where she was imported to take part in the anti-Catholic crusade engendered there by the recent great increase of Catholic immigrants from Ireland. The *Edinburgh Evening News*, of May 9, 1928, printed a notice of her lecture on "Inner Convent Life and the Confessional," and noted that in spite of her eighty-seven years she spoke for an hour in the usual strain. The chairman, one Alexander Rathcliff, in introducing her, said nuns continue to be "subject to cruelty and possible starvation." It was her last appearance of which there is present record. I suppose we may charitably hope she repented in time for it and the long evil role of more than half a century that went before.

Brooklyn.

T. F. M.

### Thanks to Our Readers

To the Editor of AMERICA:

Your kind publication, in the issue of AMERICA for April 27, of my modest appeal for some Catholic literature has had a torrential effect for which I thank heartily the spontaneous generosity of American Catholics.

As you may know, in these parts of India we have at times, after severe periods of drought in which nature, man, and beast are badly parched, terrific downpours of heavy rains which fill up the sandy river beds in no time and flood the country round. Short of the devastation which often accompanies these torrential rains, I was reminded of them when I saw in my postbag, swollen beyond recognition, the effects of American Catholic generosity.

It has even created a novel problem for me, pretty similar, *si parva licet componere magnis*, to the irrigation schemes of our Government—to organize the distribution at its source! Availing myself of the very encouraging letters which in several cases accompanied the printed matter, I have suggested a division of responsibilities—and of postal expenses, indicating the various papers which could be continued in each case. But it is only through your kind agency that I can reach the many other kindly souls who have answered the call, and express to them my very hearty thanks and those of our young men. . . .

St. Joseph's College, Trichinopoly,  
Teppakulam P. O., India.

P. CARTY, S.J.

To the Editor of AMERICA:

During the earlier days after the War, I had occasion, Reverend Father, to write you in Sister Elizabeth Czacka's name, asking you for help for her blind children.

The appeal you made in AMERICA was most generously and charitably answered, and could the generous donors see the outcome of their offerings they would indeed rejoice: the Institute now removed to a salubrious country-place, buildings cropping up on all sides like so many mushrooms—and a lovely chapel.

God's work has indeed prospered, and all the country-folk miles around come to church and attend to their religious duties.

Warsaw, Poland.

FANNY KRUMPEL-O'CONNOR.